THE PRIEST

Vol. IV JUNE, 1948 No. 6

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1948 SCHEDULE

Number of Days	Starts Evening of	Closes Morning of	Director of Retreat
Five	May 30	June 5	Fr. Peter J. Torpy, S.J.
Eight	June 7	June 16	Fr. James Alf, S.J.
Eight	June 16	June 25	Fr. Gerald C. Treacy, S.J.
Five	June 27	July 3	Fr. J. Harding Fisher, S.J.
Eight	July 5	July 14	Fr. James Alf, S.J.
Eight	July 14	July 23	Fr. Philip S. Hurley, S. J.
Five	July 25	July 31	Fr. Thomas J. O'Day, S.J.
Eight	Aug. 2	Aug. 11	Fr. Gerald C. Treacy, S.J.
Eight	Aug. 11	Aug. 20	Fr. James Alf, S.J.
Five	Aug. 22	Aug. 28	Fr. John J. Colligan, S.J.
Eight	Aug. 30	Sept. 8	Fr. Philip S. Hurley, S.J.
Eight	Sept. 8	Sept. 17	Fr. James Alf, S.J.
Five	Sept. 19	Sept. 25	Fr. Charles G. Herzog, S.J.
Eight	Sept. 27	Oct. 6	Fr. John A. Hughes, S.J.
Eight	Oct. 6	Oct. 15	Fr. James Alf, S.J.
Five	Oct. 17	Oct. 23	Fr. Peter J. Torpy, S.J.
Five	Oct. 24	Oct. 30	Fr. Thomas J. O'Day, S.J.
Eight	Nov. 3	Nov. 12	Fr. Philip J. Clarke, S.J.
Five	Nov. 14	Nov. 20	Fr. J. Harding Fisher, S.J.
Eight	Nov. 22	Dec. 1	Fr. James Alf, S.J.

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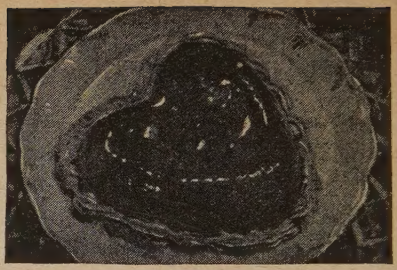
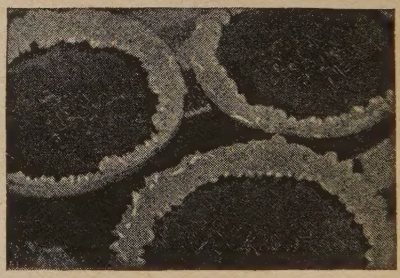
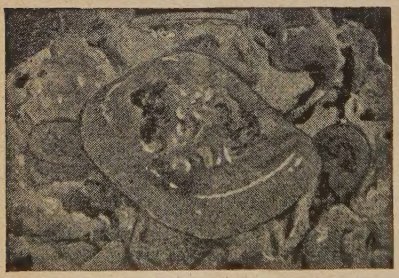
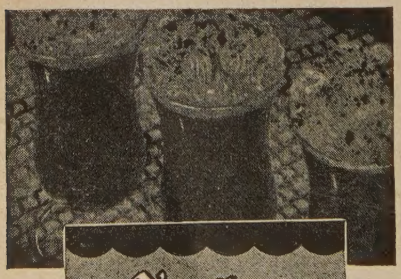




Good Food for Pleased Guests





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Currente Calamo

The Question Box

IT is our practice, working on **Our Sunday Visitor**, when a reader sends in a more or less involved question on some point of Catholic belief or practice, to rip the the appropriate article from Father Conway's **Question Box** and forward it with a note of introduction. After all, an unbound copy costs only seventy-five cents and two or three of them can serve in that way for a whole year—saving us hours of tedious reasoning and pounding of the typewriter.

We were surprised, the other day, on placing an order for a few more copies, to find that **The Question Box** was temporarily out of print. When our fresh copies arrived, we looked inside the cover and found that no less than 2,775,000 copies have so far been printed.

Father Bertrand L. Conway, C.S.P., its author, was born May 5, 1872, ordained in 1896, and began preaching missions in 1898. Thus began the remote preparation of **The Question Box.** But he spent two years lining up his notes—still giving missions—and the first edition was run off on April 6, 1903—10,000 copies which were sold out in three weeks. Nowadays the book is printed in runs of 50,000. It was rewritten from cover to cover in June, 1928. So far, it has been translated into German, French, Spanish, Portugese, Fleming, and Slovak.

The venerable author celebrated the Golden Jubilee of his priesthood on December 28, 1946. As

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far as we know, he is still serving as Treasurer of the Paulist Fathers.

Catholic Building Convention

WHEN the National Catholic Building Convention and Exposition is held at the Stevens Hotel, Chicago, June 30 through July 3, an interesting experiment in Catholic college service to pastors, religious superiors, college officials, and architects, will be given its first trial.

The convention and exposition is sponsored by the Business and Industry Foundation of St. Joseph's of Indiana, under the honorary chairmanship of His Eminence Samuel Cardinal Stritch. The program for the convention is one of the most ambitious ever undertaken for any building convention of any kind. Early promises by the program committee are being fulfilled with such outstanding speakers as Kenneth K. Stowell, editor of Architectural Record; Samuel R. Lewis, noted heating and air conditioning engineer; George F. Hutter, president of the Hutter Construction Co., and many others scheduled to speak.

The program has been arranged in a series of five general sessions and three panel sessions. The former are The Planning Group; the Architectural Group; the Construction and Materials Group; the Equipment Group, and the General Outlook Group. The panel sessions include treatment of parochial, institutional and college building problems.

THE PRIEST **JUNE, 1948** **VOL. 4, NO. 6**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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president of the college of

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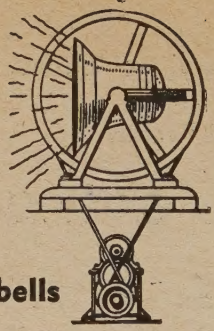

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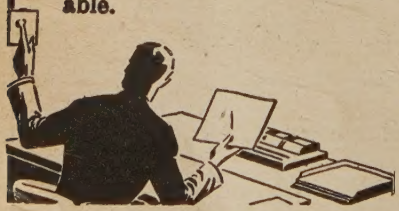

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"It has been our aim," says the Very Rev. Henry A. Lucks, president of St. Joseph's of Indiana, and head of the convention and exposition organization, "to present a program which will answer the questions which have been posed by pastors, superiors, and college officials concerning their problems in building and remodeling. We have secured the most authoritative speakers possible. In the panel sessions all delegates will have the opportunity to ask their own questions of experts in each panel group: the parochial, the institutional, the college.

"We are extending a most cordial invitation to all Catholic administrators to attend."

The convention office is asking those who wish to attend to make their reservations with the hotels of their choice direct.

"We hope," Father Lucks adds, "to have a fine attendance from the sisters."

There will be no charge for registration at the convention or exposition for religious.

National C. E. G. Conference

WORD has come to us that Archbishop Schulte of Indianapolis will be host to this year's National Catholic Evidence Conference, to be held in that city on June 25, 26, and 27. The Guild is planning two public outdoor pitches—on Friday and Saturday evening — and an indoor demonstration-meeting Sunday afternoon, in addition to the regular sessions.

Mr. James J. Woods, Secretary of the Indianapolis Guild, asks

Continued on page 466

Recommended Spring Reading

MADAME ELISABETH OF FRANCE

By Yvonne de la Vergne. Translated by C. Cornelia Craigie.

Sympathetic, vivid biography of a younger sister of Louis XVI, whose undaunted spirit and nobility of soul lighted the gloom of the French Revolution and the Reign of Terror. Up to the hour when her own head fell beneath the guillotine she comforted and strengthened the other victims of the Revolution. The beatification of this saintly princess was requested in 1929. **$4.00**

GOOD CARDINAL RICHARD

By Yvonne de la Vergne

Translated by Rev. Newton Thompson, S.T.D.

Based on unpublished letters and memoirs, this life of Cardinal Richard de la Vergne, Archbishop of Paris from 1886 to 1908, offers a lively portrait of an able prelate who guided Parisian Catholics during difficult days of secularism in France. **$2.25**

CLAUDE DUBUIS

By L. V. Jacks, Ph.D.

A study of the life and labors of the second bishop of Galveston, one of the great Catholic figures in Texas history. "Dr. Jacks has added another chapter to what without doubt is the most dramatic phase of American expansion."—**(Thought)** **$2.50**

SLOW DAWNING

By Jane Howes

An account of the Dawning of grace in the soul of a total unbeliever. "Absorbingly interesting as a lucid story of a nine-year pilgrimage to the Catholic Church of an unusually clear-minded woman, a wife and mother, who is able to express herself with vigor and insight, and is blessed with real literary talent."—**(John Moody)** **$3.00**

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THIS ONE, YOU MUST HAVE

THE SACRAMENTAL WAY

$3.75

Thirty-six papers selected from the proceedings of the Liturgical Conference from 1940 to 1945, edited by Mary Perkins with suggestions for study by the Rev. Shawn G. Sheehan. All the authors but two are priests, all are dealing with problems that are the lot of every priest: many tell of solutions worked out in practice.

It would be silly to try and highlight any special selling point for this book among the clergy. Obviously they will all want it, since it is a book which no priest enthusiastic about bringing the souls under his care into the full life of the Church can afford to miss.

It might be useful to list a few of the authors represented:

Rev. H. A. Reinhold, Rev. Gerald Ellard, S.J., Rt. Rev. Msgr. Hillenbrand, Rev. Eugene Burke, C.S.P., Rev. Benedict Ehmann, Very Rev. Msgr. Hellriegel, Rt. Rev. Msgr. Luigi Ligutti, Rev. Luigi Sturzo and Dom Godfrey Diekmann;

and a few of the subjects they discuss:

The Idea of the Parish, Towards a Living Parish (four articles dealing with different kinds of town and country parishes), Eucharistic Dynamism in the Parish, Religious Education, Labor Relations, Rural Life, The Prayer of the Church and Private Prayer. The book appears early this month. Ask your bookstore to be sure to order it. If they don't you can order it from us, of course, but ask them first—for obvious reasons we want this book to get around.

LATE-COMERS

For an insight into the mind of the nation the Church is most anxious to convert, read a A TREASURY OF RUSSIAN SPIRITUALITY ($6.00), edited by G. P. Fedotov. This is a selection from Russian Orthodox spiritual writings from the 11th to the 20th century. It reminds us that behind the Communist regime is a thousand-year-old Christian tradition, and it strikes the reader forcibly that underlying the revolutionary convulsions of recent years, and disoriented by them, is the essentially religious character of the Russian people.

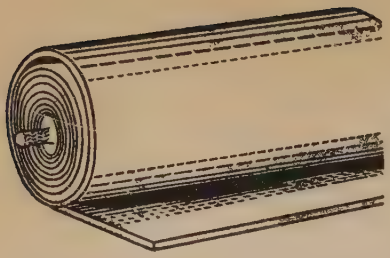
William Carleton was, according to Yeats, the greatest of Irish novelists. He wrote before and during the famine, which he described with rather terrifying realism. Benedict Kiely's critical biography of him, POOR SCHOLAR ($3.00), recreates not only William Carleton himself, but also the whole period of which his novels were an integral part.

A really beautifully produced little book is THE PSALMS IN LATIN AND ENGLISH ($5.00). The Latin is the new revised version, the English, as you may have guessed, is Msgr. Knox's translation. The book is printed in red and black throughout, which not only looks attractive but helps keep you awake.

This Fall we are publishing the first half of the Old Testament, Vol. I (up to Esther). If you think it odd that the Old Testament should have to be published in two volumes, consider that in a readable format, like that of the regular edition of Msgr. Knox's New Testament, the Old Testament would run to something over 1800 pages. This first volume will have 900 pages. Orders received before publication will be billed at $6.00, the price we hope to bring it out at, even if we have to increase this on publication. If you know you are going to want this, do order it now—it will help us to avoid the horrible situation we got into when the Knox New Testament first appeared and went out of stock before we could look around.

Do you get SHEED & WARD'S OWN TRUMPET? It contains reviews of new books, extracts from books to come, news about authors and so on. It is published every two or three months, and is of course free and postpaid. If you would like to get it, let us know. If you know anyone else who would like it, let us know about him too.

Sheed & Ward **New York 3**



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THE IMITATION OF MARY

By Thomas a Kempis. Selected and edited by Dr. Albin de Cigala. Translated from the French edition by a Dominican Sister.

Readers of **The Imitation of Christ** have thought it strange that Thomas a Kempis does not once refer to devotion to the Virgin Mary. The present work is the answer to this quandary. Thomas a Kempis did write entire chapters on Mary in his various works. **The Imitation of Mary** is a compilation of these chapters written in the same poetic and rhythmic language as is **The Imitation of Christ.** The work is arranged according to the mysteries of the life of Mary; joyous mysteries, sorrowful mysteries, glorious mysteries. **$2.25**

ABOUT JESUS

By C. J. Woollen

Life of our Lord with a difference. The author supplies the very words in which a teacher or a parent may best express to a child or a class of children the incidents in Christ's life. **$2.25**

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the PRIEST

VOL. IV JUNE, 1948 No. 6

Editorial Comment

Fifty Years A Priest

SINCE January 4, the Fort Wayne Edition of *Our Sunday Visitor* has been carrying the biography of John Francis Noll, D.D., our good friend and the fifth Bishop of that See. Written by Mr. F. A. Fink, the managing editor of all *Our Sunday Visitor* publications, the story has been appearing chapterwise in weekly installments. And knowing Bishop Noll very well, esteeming him most highly, we have naturally been following the narrative with uncommon interest.

One would expect it to be the story of a journalist, of a newspaper man, who happens to sit beneath a mitre, of an essayist who says Mass before work. But it isn't that. It is the story of a man who has been fifty years a priest, leading a consecrated life, and bending every effort of his will and ingenuity to the service of his God. Linotype, rotaries, flat beds—all are incidental. The principal issue is the blazing abroad of God's truth, the shepherding of souls toward their true pasture.

Through it all runs a thread of mortification cheerfully accepted. "The seminary chapel in those days, was heated only on Saturdays and Sundays. . . Since there was no running water in the dormitories, the students had to carry water in tubs from an outside well to the third story of the building. . . The students carried large baskets of laundry once a week from the college to the Sisters' convent three blocks away, and at the end of the week they returned there to carry the laundered clothing back."

The Little Office every day: after breakfast, the Little Hours; after lunch, Vespers and Compline; after the four o'clock snack of bread and water, Matins and Lauds.

(Does this recall similar memories to our older readers?)

June 4, 1898

On June 4, fifty years ago, John Francis Noll was ordained

a priest by Bishop Rademacher in Fort Wayne, in the Cathedral where he had been baptized and confirmed. Then what a marvelous tale unfolds itself—Sunday binations interrupted by long interurban rides—sick-calls by horse and buggy—tedious waits in railway stations.

In those days it was the custom of the diocesan clergy to make a biennial retreat, all together, leaving only one priest in each deanery—in a day when there were no automobiles! Father Noll, newly ordained, was left in charge of the Cathedral.

"He and Father Eisenring, C.PP.S., heard confessions from two in the afternoon until after midnight on the eve of the First Friday, people coming from all the parishes of Fort Wayne and the vicinity. At midnight, he was called to Wabash to wait on a certain Mrs. Coffee. Of course, he had to go by train. Met at the station by a son of the sick woman and taken to her home, he discovered that Father Crosson of that city, had brought her Holy Communion and anointed her just before leaving for the Retreat. But Mrs. Coffee observed: 'I thought there might be some rite of the Church which I hadn't received.'

"Father Noll decided that he should at least bring her Holy Communion, and to that end went over to the little frame church in Wabash to procure the Blessed Sacrament, only to discover that Father Crosson had consumed the hosts reserved in the tabernacle before he left for Retreat. It was now three in the morning, and the Wabash train left the station for Fort Wayne at five. This enabled Father Noll to get back to the city in time to have the eight o'clock Mass at the Cathedral for the hundreds who were ready to receive Holy Communion on that First Friday."

The most ludicrous incident of his whole priestly career—and we have more than once heard him laugh about it—although he may not realize it, is a tribute to his own monumental priestliness.

He was visited in the middle of the night by a drunk who insisted that his grandmother was dying. Although it meant hitching up horse and carriage and making a four or five mile journey with an intoxicated man, and although he had reason to think it was a hoax, the priest went, only to find later that the man had made a wager before leaving a saloon, that he could negotiate a ride home. *But the priest went!* (Was it St. Paul who spoke of our having to become fools for the sake of Christ?)

His Crusade Against Bigotry

A great part of Bishop Noll's biography is concerned with his crusade against anti-Catholic lecturers. His ingenuity quite matched his lack of human respect. He organized committees of priests to attend such lectures with him. He salted the auditoriums and churches with

Catholic laymen, carefully coached and instructed in the strategy of the occasion.

A favorite device was to challenge the speaker with some question on a point of Catholic belief. When the speaker fumbled, Father Noll would address the audience: "Surely there must be a Catholic here who can answer that question" — and there always was. Father Noll saw to it. More than one bigoted Protestant pastor was dismissed by his congregation as a result of such a debacle engineered by Bishop Noll.

On one occasion, when an "ex-priest's" platform-committee failed to appear on time, Father Noll offered to introduce the speaker. His offer was accepted, strangely, and facing a hostile audience, the priest won their confidence, discredited the man before he could talk, and then refuted his arguments in a rousing rebuttal that all but turned the meeting into a rally for the Holy Father!

Another time, hearing of a talk scheduled by a mountebank whose record he had on file, Father Noll quickly put it on a thousand handbills and had it plastered all over the town. Although he had been warned before time that he would be pelted with rotten eggs, he went anyway, with three other priests and two laymen, managing to mount the platform and deliver a sixty-minute discourse elaborating on the handbill.

His Work As Publisher

It was not until ten years after his ordination that Father Noll began publishing. He started taking a bundle of Father Price's magazine *Truth*—Father Price of Maryknoll, still in North Carolina at the time—and adding four or eight pages of his own parish notes and exhortations. After a year or so, he began making up the entire magazine—which now, as *The Family Digest*, has a circulation of well over 100,000.

Transferred to Huntington, Indiana, he managed to buy out a printing plant for his *Parish Monthly*. But then, finding it larger than necessary, he envisioned a national Catholic weekly, *Our Sunday Visitor*, currently circulating in the neighborhood of 750,000 each issue.

To promote the plan, he had his printers reproduce two pages of *The Menace*, a virulent anti-Catholic weekly of the day (1912), and sent it into practically every Catholic rectory in the country, together with his plan for a corrective. The first press-run of *Our Sunday Visitor* was 35,000, and for the next two years, its circulation mounted at the rate of 4,000 a week.

It must be said here that Father Noll early relinquished ownership of his publications. They are currently incorporated under the "Charitable and Eleemosynary Law." Under that arrangement neither the head of the corporation nor any of its officers are on the payroll, nor

is there any stock issued. Under its charter, whatever *Our Sunday Visitor, Inc.*, earns by way of profit, must be set aside for the support or maintenance of religious, educational, and charitable causes. Neither has the publisher ever accepted a penny of the not inconsiderable royalties which might have accrued to him. (More than half a million copies of *Father Smith Instructs Jackson* are already in print, together with millions, literally, of pamphlets, essays, and booklets, large and small.)

It was in 1925 that Father Noll was appointed to succeed the Most Rev. Herman J. Alerding, as Bishop of Fort Wayne. In October, 1926, he was elected to the Administrative Board of the N. C. W. C., where he served the maximum term allowed to one member. But as soon as he was available again, he was re-elected and kept active until 1946, when his term expired a second time. After another year he was re-elected to the same Board. He is presently occupied as chairman of the Bishops' Committee for the completion of the National Shrine in Washington.

A splendid career indeed: a life packed with activity, a nationally known publisher, a Bishop revered and trusted by his colleagues in the hierarchy. But in all of his biography, in every contact with him, whether by letter or conversation, one is impressed by his priestliness: his kindness, first of all, his reverence for the things of God, his zeal for the conversion of our country, and his unfailing tact and prudence. We may well aspire, all of us, to a jubilee such as his, crowning long years of labor for Our Lord. For Bishop Noll, we beg God's blessing and an increase in years and grace before God and His Holy Church.—The Editors.

Lovers of Mankind

At the time of the French Revolution, there were no more enthusiastic supporters of the new order than certain merchants in Nantes who were engaged in shipping slaves from Africa to the United States. Upon their houses and places of business they hung signs with the accepted revolutionary slogan: "Liberty, Equality, and Fraternity." But apparently with them "business was business," for they were conspicuous for their meanness and cruelty to the human cargoes carried by their ships, and actually operated under a principle that conditions on shipboard should be as bad as possible, so that the weaker Negroes and those unfit for hard service could be killed off before reaching land. And to these slave ships they gave such tender names as "Friendship," "Good Children," "St. Francis," "Affectionate Family."—**The Liguorian.**

Winning Back the Fallen-Aways

A challenge to our zeal

John A. O'Brien, Ph.D.

THE purpose for which Christ founded His Church and clothed it with the authority to teach and to govern in His name is to secure the salvation of souls. Sounding the key-note of her mission among men is the motto, ever echoing in her heart: *Salus animarum, suprema lex.* She is deeply concerned with the advancement of God's kingdom throughout the world and regards no sacrifice too great to bring the Gospel of the divine Master to the people of every land.

While we shall pour out our blood and our treasure to bring the good tidings of Christ's teachings to the inhabitants of the Orient, we can never forget our prime responsibility to the citizens of our own country. With nearly 100,000,000 of our fellow countrymen without active affiliation with any church, America is the mission field *par excellence* in our day. Our citizens are hungry for the truths revealed by Christ—the truths which alone give human life meaning, purpose, and value.

How can we extend Christ's kingdom in America? How can we accelerate the growth of the Church in our country? There are four factors which condition that growth—the biological increase of our Catholic population, the winning of converts, the stemming of leakage, and the reclamation of the fallen-aways. That the leakage is ordinarily so great as to more than offset the number gained by conversion is a commonplace, easily demonstrable.

A thorough study of leakage would require a search for the causes. That we undertook by writing to bishops, monsignors, pastors of urban parishes and those in rural areas, as well as to observant and devoted lay people in all parts of the country. The results of that nation-wide survey extending over a year are published in detail in *The Priesthood in a Changing World* (St. Anthony's Guild Press, Paterson, N.J., 1943, pp. 346 ff.). Prominent among the sources of leakage as disclosed by that survey, are: lack of priests and churches, lack of religious instruction, lack of proper home training in the practice of the faith, mixed marriages, irregular and invalid marriages, unsavory commercialism in religion, failure to preach the Gospel of Christ effectively, and the lack of suitable agencies to keep a mobile

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population in close contact with the Church.

Here we come to grips with the fourth factor of vital importance—reclaiming the fallen-aways. In a typical parish of 3,198 registered souls, a house-to-house canvass uncovered 885 more, of whom approximately half had already drifted from the Church and many of the others were headed in the same direction. How can we head the latter off and how reclaim the former? These are the problems which face practically every shepherd of souls with clamorous urgency.

House-to-House Canvass

The first measure is a house-to-house canvass of a parish territory, or better still, a canvass of the entire city or community, if not too large. Such a general house-to-house survey yields results which can never be secured from a customary parish census. The latter is a visiting of the known. The former unearths the unknown. It is chiefly among this latter class that the drifters and the fallen-aways will be found.

Here will be found marriages which need to be regularized and alas! those which can't be regularized. Even among such families, however, something can be done to rescue the children from a rearing totally devoid of religious instruction and training. Many of the offspring of irregular marriages will be found enrolled in public schools and a goodly percentage even unbaptized.

It is obvious that efforts must be put forth to reroute these children . . . to enroll them in the parochial school, and to prepare them for the frequent reception of the sacraments. The task of making practical Catholics out of children whose parents are debarred by irregular marriages from the sacraments is not an easy one, but with God's grace it is possible of achievement and must be attempted with unflagging zeal and diligence. The number of such parents, who secretly regret the deprivation of the sacraments and who wish to salvage the faith of their children, is larger than might be suspected.

They will respond to the efforts of the priest to provide for the religious education of their offspring either through attendance at the parochial school or by private instruction. Not infrequently they have felt too embarrassed or ashamed to take such initiative themselves, conscious of the glaring inconsistency in which such efforts would involve them. Half a loaf, however, is better than none, and they must be encouraged to do everything that will safeguard their children from the complication which has thrown their lives awry.

In addition to seeking to save the children of hopelessly invalid marriages, it is well to encourage the parents to con-

tinue to pray and to attend Mass and to practice as much as they can of the Catholic faith. Such practice will, with God's grace, prevent the faith from dying in their hearts. And where there is life, there is hope. Such unions are replete with sorrow and tragedy, but any procedure which would tend to lessen the far-reaching character of the disaster would seem to be worthwhile.

Special Technique

The task of reclaiming the fallen-aways calls for special training and a carefully worked-out technique. The method of approaching Catholics strong in the faith, where the appeal can be made directly to the authority of the Church as the compelling reason for quick and ready obedience, obviously will need adaption when applied to those whose failure to practise the faith implies a rejection of her authority. This leads to the suggestion that a course in methods of reclaiming fallen-aways might well be offered in seminaries.

Just as a special technique is required in dealing with prospective converts to secure the best results, so also a technique that recognizes the changed mental attitude of the lapsed, so different from the practicing Catholic, is requisite. The whole psychology of the fallen-away, with his abandonment of traditional religious practices, needs careful study. New motives, which will grip him and stir him to action, must be discovered and applied with consummate tact and skill.

Something of this can be ascertained by the trial-and-error method, but it is slow, wasteful and inefficient. Priests who have had considerable experience and success in the systematic reclamation of the fallen-aways would help their brothers in the sacred ministry and render a valuable contribution to pastoral theology if they would detail their methods, their experiences, and the motives which they have found to make the strongest appeal.

Office in Each City

In practically all the large parishes at least one priest would have a sufficient field to merit all his time and effort. He might well be trained as a specialist in validating the numerous irregular marriages and in rekindling the latent spark of faith in most of the fallen-aways. To accelerate the repair of such unions, consistent with the safeguards necessary, it would seem that an office in all large cities headed by a priest with the faculties of a chancellor or assistant chancellor should be established.

Thither the priest could bring his case, submit the necessary papers, and secure prompt action if the thousands of irregular unions are to be validated. Long delays and involved procedures, complicated by a maze of

uncertainties—"red tape" the layman calls it—cause those already weak in the faith to grow restive and ultimately to lose all interest in the matter. In the curing of the hundreds of thousands of irregular marriages among the fallen-aways of America, whatever can reasonably be done to simplify procedures and expedite results would be no small contribution to greater success in this difficult field.

Who Will Do This?

Since the reclamation of the fallen-aways presents special problems and difficulties which call for specialized training if the best results are to be achieved, the question arises, where are we to secure the personnel for this work? There are several possibilities. The first is diocesan priests specially chosen and trained for this work. In the parish which we have singled out for special study, the pastor states that he has enough work in fixing up irregular marriages and in winning back fallen-aways to keep a specialist in these lines working eight hours a day for two years. In larger parishes there would be more than enough to occupy the entire time of two priests year after year.

A second possibility is the establishment of an organization of home missioners, a group of priests in every diocese who would devote themselves exclusively to this specialized task of reclaiming the fallen-aways. When a member of such a band had completed his work in one parish, he could move into another and bring his cumulative experience and skill to the aid of the busy shepherd of souls. We have diocesan mission bands. Why not diocesan bands for the recovery of the drifters and the lapsed? The assurance of the Church's growth is to be found in the accomplishment of this momentous task.

Paulists and Maryknollers

A third possibility is the dedication of a religious community to this work on a nation-wide scale and as a primary objective. The Paulists have devoted themselves with signal success to the Apostolate among non-Catholics. They have won great numbers of converts. They have established Catholic Information Centers in many large cities. It is to be hoped they will soon have such offices in every city. With a zeal worthy of their great founder, they have pressed the radio, the printing press, and the lecture platform into the Apostolic work of bringing the Gospel of Christ to the vast multitudes who never darken the door of a Catholic Church. If they had members enough, here is an enterprise that would gear into the primary objective for which Father Hecker brought the community into being.

The community which has grown like a young giant in the short span of years since its

establishment is the Maryknoll Community. Flinging its enthusiastic missionaries into China, Japan, Korea, Manchuria, the Philippines and, most recently, into Africa and Latin America, the Fathers of the Foreign Missions have given to the world a moving demonstration of the power and might of America when turned to the Christlike work of saving souls. This youthful community which towers up into the skies of the missionary world, bringing American ingenuity and resourcefulness to the age-old task of winning souls for Christ, would find in the Apostolate to the fallen-aways of our land an enterprise of peculiar congeniality to their missionary spirit and a task that would challenge their typically American vigor and their flaming zeal for souls.

The first step in the Church's mission to the 100,000,000 Americans with little or no affiliation with any Christian faith, about which Father James Keller, M.M., has lectured with such crusading zeal, is obviously the winning back of our own lapsed—the sheep that have strayed beyond the Master's fold but which still bear the Master's label upon them. Since the Community as presently organized is devoted exclusively to the foreign missions, its entrance into the Apostolate of winning back the fallen-aways in our country would probably mean the establishment of another section for the home missions. Whether the suggestion is possible of fulfillment in the specific form outlined or not, we hope it at least symbolizes the need for an organization which will do for the mission fields of America, white for the harvest, what the Maryknoll Fathers have done and are doing for the missions abroad.

Christ's Dominant Hunger

None of these three possibilities are mentioned as exclusive of the others. There is work enough for all three, as well as for all the religious orders, communities, and diocesan clergy. The Apostolate to the fallen-aways is the most urgent task confronting the shepherds of souls in America. The trickle of converts through the front doors of our churches will not increase our fold if a larger leakage is escaping through the rear exits. We take cognizance of our converts. We welcome them with impressive ceremony and moving ritual. But the exodus out the rear doors is all the more disturbing because it is silent, stealthy and steady.

Success will crown our missionary efforts to the drifting millions and the uncounted army of fallen-aways only when we take cognizance of the magnitude of that leakage and launch measures of proportionate size and power to cope with the besetting menace to the Church's growth in America. Until those measures are launched on a nation-wide scale, the

busy shepherd of souls will strive with tireless industry and quenchless zeal to leave his flock each day for a few hours to round up the strayed and the lost. In doing that, he will be following in the footsteps of the Good Shepherd who left the ninety-nine sheep of His flock and went out and searched for the one that was lost—and searched until He found it.

In the daily search for the lost sheep, the shepherd of souls will know that he is ministering to the dominant hunger in the heart of Christ—the hunger for the sheep that are lost, strayed, or stolen. That hunger is mirrored in the words of the divine Master: "For the Son of Man is come to save that which was lost. What think you? If a man have an hundred sheep, and one of them should go astray, doth he not leave the ninety-nine sheep in the mountains, and go to seek that which is gone astray? And if he find it, Amen I say to you, he rejoices more for that than for the ninety-nine that went not astray. Even so it is not the will of your Father, who is in heaven, that *one* of these little ones should perish." The reward for bringing back the one that was lost? The greatest joy that can come to the true shepherd—the consciousness that not one of the flock committed to him has perished through pastoral neglect.

What They Say About Dixie

Appalling economic conditions in the South as compared with the rest of the nation were cited by an authoritative southern medical journal in the following figures:

"During World War II one-half of all southern draftees were rejected as unfit for service, while only 35 percent of non-southern draftees were rejected.

"Only half as many hospital beds are available per 1,000 persons in the South as in the rest of the country (1940).

"In 1940 there were only 9.4 doctors per 10,000 people in the South compared with 14.9 doctors per 10,000 people in the rest of the nation.

"Death rates in the South for tuberculosis, malaria, pellagra, influenza, pneumonia and venereal diseases tower far above those of the nation.

"Negro life expectancy in the South averages 10 years shorter than whites, whereas it is less than two years shorter in the rest of the nation.

"Out of every 10,000 mothers, 36 in the South die in childbirth, compared with only 22 in the non-southern states." —**The New Leader.**

Sea-Going Cowboys

Bronco-busters for Christ

H. J. Miller

THERE are two things which almost every boy—or man—at some time in his life wants desperately to do. One is to go to sea. The other is to be a cowboy. Combine the two careers, call the result the Sea-Going Cowboy, and you've a faint idea of the glamour disguised under the prosaic name Heifers for Relief, and of the reason some 5,700 men from all over the country have joined up.

Heifers for Relief is precisely what it calls itself. Scattered here and there on the heaving surface of the seven seas, sixty ships have been plying to all points of the compass since V-E Day, delivering horses, mules, heifers and chickens to the World War II-devastated nations of the world. The charity of Christ must sometimes go horny-handed, disguised in rough clothing, and even—if the expression be permitted—smelling to high heaven. Science has not yet perfected a perfumed cattle-boat.

But neither has commercialism ever quite succeeded in destroying the adventurous appeal of the "poor man's sea-going taxi"—the noisome ships on which college boys and cutthroats, writers and wranglers, refugees and roughnecks from time immemorial have worked their eventful and odoriferous way from port to port, from country to country, from continent to continent. The cattle-boat S.S. Kelvinside once carried, along with its hard-tail mules, its horses, sheep and cows, a youth bound for Buenos Aires whose name was Will Rogers . . .

It wasn't too difficult, then, for the Brethren Service Committee to find the Sea-Going Cowboys who were needed to deliver mooing and whinnying, baa-ing and braying Mercy with a capital "M" to the ports of suffering, hungering, well-nigh despairing Poland, Belgium, Holland, France, Italy, Yugoslavia, Greece, and China after the guns and bombs had at long last been silenced.

Like most things big and good, this thing started small. It started in 1944-45 when the Brethren Service Committee of Indiana-Illinois, realizing what it is for farmers to be without animals, sent 68 donated heifers to Puerto Rico for distribution among the destitute natives. The first Sea-Going Cowboys were volunteers who combined a desire to help others with a longing for strange seas and foreign lands.

Father Miller is Fort Wayne Diocesan Director of the Catholic Rural Life Conference.

Meanwhile, UNRRA was looking ahead. Its directors knew that food had to go to the starving. But they knew also that for permanent rehabilitation of agricultural lands, there must be horses and mules for power, cattle for milk, cheese and butter. Long before V-E Day, UNRRA was planning. The ships were ready. The animals and feed had been purchased. But where were the men who would care for the beasts at sea? Who would man these Noah's Arks bringing new life to a war-deluged world?

UNRRA turned to the Brethren Service Committee. Would it recruit the Sea Going Cowboys? It would. In three days 70 men had signed for voyages on the first two cattleboats. Then BSC began to canvass farmers, 4-F's, school teachers, teen-age boys. Thousands of hands were needed. First volunteers had been Brethren and Mennonites; but now the bigness of the thing made it universal.

That was why the National Catholic Rural Life Conference stepped in. It had watched with interest and sympathy the activities of the Brethren Committee. Now it became a member. As Rural Life Director of the Fort Wayne Diocese, I was appointed to attend meetings. The Michigan City Deanery's Rural Life Director cooperated, and in a jiffy Catholic Sea-Going Cowboys were unloading desperately-needed farm animals in Poland and Italy.

What motives moved these boys—Catholics, Brethren, Mennonites, whatnot? What did the experience do to them? At first, most were farmers. But the recruiting rapidly began to bring in high school and college students from coast to coast, and a diverse influx of older men—350 conscientious objectors assigned by Selective Service, ministers on leave, school teachers on vacation, veterans taking a tour before settling down. They came from every state in the union, and ages ranged from 16 to 72. Among them, they have made 7,900 man-trips.

Why Did They Sign Up?

Some signed up for the highest of motives. They wanted to help their fellowmen. They left good jobs and important responsibilities. Others were moved by love of adventure. The C. O.'s welcomed the chance to do something constructive and non-violent. A few wanted to study social and economic conditions. There were men who joined because they could cross the seas with food and clothing for war-destitute relatives. Veterans came to find loved ones. And some simply needed the $150.

No man came back quite the same. For many, it was the first trip away from home. Some faced for the first time the problem of finding lodging in strange lands, of arranging for meals, of washing and ironing their clothing. Many a Sea-Going Cowboy began as a boy, whether or not

he had ever seen a cow. Not one but all came back a man, at least in the sense of a greater maturity.

Something happened to the souls of many. There's not much room for cynicism and irreligion, for shallowness and self-centeredness, when a man rides the boundless depths of the sea at night, when he looks up and sees the stars scattered like shimmering snow across the sky. And if even that doesn't impress him, he'll hardly be able to avoid a bit of thinking when his ship is tossed like a match-stick by the fury of storm-torn wind and water. Perhaps experiences like that were behind some of the periods of devotion organized and led by the men.

In the end, it depended on the man himself whether he came back better or worse. Two things he could not do—he could not return narrower, and he could not return a snob. Working hard for long hours, he learned what it means to earn bread by the sweat of the brow. If he had cursed unions before, now he understood why they were organized. And if he had felt himself a cut above other men, the delusion departed in the elbow-to-elbow, cheek-by-jowl life with other men at sea.

Inter-Racial Experience

Aboard ship he found Negroes, Chinese, Japanese, Filipinos, Puerto Ricans, Canadians, Danes. He lived with them, ate with them, slept in the same room with them, suffered and rejoiced with them. One crew of Sea-Going Cowboys organized a white-Negro study group and carried on, college-fashion, seminars, panels, roundtable discussions. Ships touched at Sweden, Finland, England, Denmark, Spain, Algeria, Palestine, South Africa; and the crews came back with a new appreciation of the brotherhood of men.

Of course there were a few scalawags. There were men mean enough to engage in black-marketing. And there were weaklings and rounders who made the best—or worst—of port-town moral conditions. But these were in the minority. Most of the Sea-Going Cowboys got the good from their experiences and let the evil lie.

Aboard ship, they fed and watered the stock, ate, slept, washed clothing, played games, sunbathed, talked. . . and prayed. Maybe there weren't any Will Rogerses among them. That isn't the point. The point is that some of the crews, each man caring for 26 animals crowded into pens, were able to bring 700 beasts to port without the loss of one. Which is something for the least boastful and the most experienced of cattlemen to write home about.

There is no proposition to which the will to contradict cannot oppose a negative.—**Paul Claudel, Letters to a Doubter.**

Spiritual Orphans

Basil Doyle, C.S.P.

How to end the children's summer vacation from Religion

"THE family that prays together, stays together." That's the slogan now being popularized throughout America by Father Patrick Peyton's weekly radio network program, Family Theater. We all know it's true. And now and then some of us wonder whether it isn't high time we'd take it to heart and apply it.

Man to man and priest to priest, have you never stood in the pulpit on Sunday morning, preaching about keeping the family unified, while before you as you talked were the children, herded into the front pews apart from their parents, who were crowded uncomfortably in the back of the church?

And has it ever occurred to you that some of those fathers and mothers would like to be kneeling with their little ones, and going with them to the Communion railing; and that there are others whose spiritual life would be enriched by the silent example of their sons and daughters receiving Christ while they didn't?

"Thank goodness," said a Catholic mother to me once. "Now I'll have my children for my own for two whole months." She was talking about the fact that school was out for the summer vaction, and that for a little while at least the rule of life for her youngsters would be not what "Sister says," but what Mother said.

I do not mean to imply that Catholic parents do not appreciate the Catholic schools. On the contrary, they appreciate them too well. They hand over their children far too completely, leaving to the school what they ought to be doing themselves. And conversely, the Catholic schools do not sufficiently appreciate the parents. I mean that.

Vacation From Mass

There is a question here of proper balance, and of the right hierarchy of authority and responsibility. There is hardly one of us who does not grieve over the fact that when children take their vacation from the parish school, they take a vacation from daily Mass and the Sacraments too. Most of us have done a bit of puzzling and praying over that problem. And yet the answer ought to be fairly obvious.

What do you expect of children who are orphaned for the summer? And that is exactly what we do to them. We orphan them spiritually. First we let the school assume full responsibility for their religious formation, so that parents suppose that their duty is disregarded when they

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Father Doyle is on the mission band at Winchester, Tennessee.

send the youngsters to the sisters. Thus the school becomes, spiritually, the father and mother. Then we separate this spiritual family for two or three months each year.

And it is perfectly true that the children are orphaned, because the natural parents, having handed over the religious training to the school, simply forget about it. "The prayers I learned at my mother's knee" has been changed to read, "The prayers I learned in Sister So-and-So's classroom." The trouble with that is that Sister So-and-So is gone for the summer; and the youngster rises in the morning and goes to bed at night without a thought of prayer.

And the difficulty goes deeper. Throughout the school year, we herd the children to Mass, to confession, to Communion. We herd them into the children's Mass on Sunday. Religion to them becomes largely a matter of proximity to the priests and the nuns. Out of sight, out of mind; and so the summer months are a time for paganism. Spiritual things are linked in the young mind with the school routine; and when the latter is inoperative, the former are forgotten.

Is it matter for much wonder that during the school year we have hundreds of children at daily Mass, while in vacation time we can't find one—not even an altar boy? Is it remarkable, the set-up being what it is, that parents, a great many of them, simply fold their hands and hand over their religious responsibilities to the teachers? And conversely, isn't it to be expected that the parents who are deeply devout should sometimes feel a touch of resentment about the whole procedure?

Error In Balance

There is a real injustice here, and a true error in theological balance. We've stood the hierarchy of authority on its head. Instead of an agency of the parents, the school has too often become a substitute. The parents are left out entirely. And this is a mistake in the order of grace, too, because parents are the God-ordained teachers of their children, and grace for the task is conferred in the Sacrament of Matrimony. Because of that grace, the instruction of even the simplest parent may go deeper and accomplish more than the most eloquent expositions of the most learned theologian.

We all know the reason for the difficulty. The schools have taken over because some parents —a great many parents—have been neglectful. But the effect is simply to spread the neglect. We've reduced all the children to the least common denominator, and treated all the families as if they were spiritually bankrupt. The result is that those already bankrupt are becoming more so; and those not bankrupt are headed that way.

The injustice is not merely to the children. It is also to the parents. By assuming the responsibility that belongs to

them, we have allowed them to lapse comfortably and without prickings of conscience into sloth. They assume that they have discharged their duty toward their children when they haven't. And by letting things slide, they lose the self-instruction and grace that would come to them from instructing and exhorting the children. Worst of all, the family is spiritually fragmented; and is on its way to becoming physically shattered.

Start From The Cradle

Remember that we don't get the youngsters until their most formative years are all but gone. And remember that we have them only for a few hours of the day—and not the most impressionable hours. The time to begin making saints is in the cradle. "Tell me a story, Mummy!" "Daddy, what makes the moon go along with us when we walk?" Those are the golden opportunities to plant deep in the soul an ineradicable spirituality that will be proof against anything the devil can devise; that will hold the boy or girl like a golden thread no matter how far he may stray in later years.

And that is the spirituality that only parents can implant and nourish. Then isn't it high time we began to think of ways and means of enlisting the parents as our co-operators?—or rather, of enlisting ourselves as co-operators with the parents, which is precisely what we are, or should be. Isn't it time to start putting the emphasis where it belongs by bringing the parents into the scheme of Catholic education and giving them the first place therein?

I myself have admitted to First Communion a child four and a half years old, who was prepared entirely by her parents. And lest any one suspect me of laxity, let me add that her two younger sisters also were admitted before they were five, and that by two other pastors.

One Pastor's Solution

There is one pastor who seems to me to be well on the way to a solution of this very fundamental problem. When he baptizes a baby, he hands the parents a religion primer, with instructions to return when the child has learned its contents and has reached the age of three or four. Then they are given a second volume to guide them in preparing the little one for First Communion. When they think the time has come for that, they bring the youngster to the rectory for examination. If he doesn't pass, there are further instructions.

If he does, then his First Communion is a family affair. Clothed for the event, he goes to the railing with his father and mother, brothers and sisters, godparents, uncles and aunts and any one else who is invited. Most of these family First Communions take place at the Christmas Midnight Mass.

The school follows the same plan. When a Sister finds a

child ready for First Communion, she sends a note to the parents, who come with their little one to see the pastor. Here, too, his first reception of the Blessed Sacrament is a family affair.

The advantages are obvious. The spiritual day of days in the life of the child is centered where it belongs, in the bosom of the family. Danger of panic, always present where small children receive in solemn procession after hours of nerve-wracking dressings and re-dressings, tuggings and pullings and cautionings, is largely eliminated. Surrounded by his family, the youngster is serene, as he ought to be. And often the parents are brought to receive *their* First Communion—the first in a long time. Sometimes marriages are validated.

Prayers At Home

The same pastor gives his people clearly to understand that morning and night prayers are to be taught and recited at home. Prayers in school, consequently, can be different. They can be concentrated upon appeals to the Holy Spirit for assistance in learning lessons; or they can consist in memorizations of parts of the Mass, creating a spiritual treasury for life. But the point here is that the child learns to connect morning and evening prayer with the business of getting up and going to bed; not with the act of seeing Sister in front of the blackboard. He will get up and go to bed all his life; he will not long see Sister every day.

Having begun with First Communion and preparations for it, parents in the parish to which I refer naturally keep at their spiritual directing. They either go with their children to confession and Communion, or at least see that they go. There is no children's Mass. Sunday is a family day. Youngsters kneel with their parents and are taught by them how to pray. And of course the parents are themselves learning, too. The school encourages daily Mass; but the main inspiration comes from father and mother, who cannot forever go on requesting it without realizing that they had better set the example.

If parents are lax, the pastor drops in for a chat. If that doesn't work, the godparents and sisters are asked to take over—which is the proper hierarchy in the matter. But the fact is that there are few backsliders among the parents. The pastor has found that most of them are anxious to do right. Their failures have been due to ignorance and sloth, not to lack of good will.

Results

What about results? Well, 90 percent of the children in that parish receive the Sacraments at least two or three times during summer vacation. In many cases, entire families receive every Sunday. And the daily communicants are more numerous than in comparable parishes which leave everything to the sisters.

Parents like this arrangement. They are pleased, as they should be, by this correct recognition of their God-given place in the scheme of things. Where the proper order is upset, parents may not say anything. They may not consciously even think anything. But subconsciously they know that something is wrong; wordlessly they resent the fact that their places have been usurped, and that an officious paternalism has stepped spiritually between them and their children.

What we need in these matters is to get philosophy all straight and clear. We can't live in this world without being affected by prevailing habits of thought. We have been too much affected by the modern idea that the school is the be-all and end-all of a child's existence, and that parents are annoying appendages to children. We've got to get rid of that subconscious attitude, and realize quite firmly that babies are sent to fathers and mothers, not to schools.

After all, even the doctors are beginning to get it straight. There's a movement among them to place new-born infants with their mothers, rather than in nurseries, and to encourage fathers to visit the babies daily, instead of being excluded as germ-carriers. If medical science, by practical experience, is coming back to its senses, we who have always had the right principles from our theology, can hardly excuse ourselves for lagging behind.

Babies' Names Too Much: Vicar Balks

London—(B.U.P.)—Vicar W. A. Gibson of suburban Wimbledon's All Saints Church told his parishioners yesterday that there would be no more baptizing of children named after Hollywood film stars, race horses, greyhounds and battles.

"Already I have refused to baptize three girls because of such ridiculous names," he said. "One father wanted his child named lettuce. I persuaded him to accept the good old fashioned name of Mary."

"The majority of the names I take exception to are those borrowed from American film stars. It is un-English and un-Christian."

The Sister, having explained confession to her pupils, inquired: "Now children, what must we do before we can expect our sins to be forgiven?" There was a dead silence, when finally a little girl spoke up: "Well, Sister," she mused, "first we've got to sin."—**Dr. David Goldstein.**

"Dear Editor"

Are we too cautious with the press?

Thomas M. Flynn

A well-handled Letter-to-the Editor Department can be just about the most interesting thing put out between magazine covers, as the ones in *Time* and *Life*, for example, prove. Among the more interesting aspects of such a department is the proof it gives that people will and do write a letter to the editor about anything. A writer or editor cannot afford to make a mistake unless he wants to be smothered under an avalanche of protests.

The error needn't be a screamer. Indeed it may so obscure as to be wasted on all but those who read with a finger on each word and a magnifying glass handily by. Nothing is too small for the man who writes letters. Nothing, that is, except a misstatement of a Catholic doctrine or a Catholic viewpoint. If Petrillo plays the cornet and you call it the clarinet, head for the storm cellar. The mail-men are coming. But about the Catholic Church with its millions of members, toss off whatever you have any reason to believe and a vast silence will greet your efforts. You may be wrong—very, very wrong, but we won't bother you. We'll just put you down as a misguided "schmo" and go about our business.

Father Flynn is a priest of the Hartford Diocese.

Oh, it's not that we don't react. We fume. We think up withering retorts. We go down to the dinner table and report the misstatement, and we add, "Any kid in the third grade at St. John's could show him he's wrong." But of course the kid doesn't show him. And neither do we. We just show each other.

Why? Well, first of all, we are as lethargic as any other large group, but that would account only for 90% of our silence. The other 10% is the silence of the people who open their mouths tentatively and close them with decision. They have suddenly remembered that some one is listening. It is one thing to correct an error made in private conversation. It is quite another to send the correction before an audience of several million readers—including your ecclesiastical superiors.

Indeed, it is not so much the many, who after all don't know much about it, as the comparatively few who are expert or in a position of authority that we fear when about to make a statement concerning the Church. For one does not have opinions about Catholic doctrine; one has, or has not, only accurate information. Even on some other matters, not directly doctrinal, we have to be almost as careful as when on the subject of dogma.

One does not toss off lightly any sentence beginning—"The Catholic Church thinks"—even when the matter has never come and never will come to the attention of an ecumenical council. When the Church "thinks" or "looks upon" or "interprets as" or "knows well that," it is far more than any individual Catholic going through those processes. Such statements, therefore, a careful man shrinks from, even a man who in his youth kept coming to instructions after Confirmation, even a man who got a "convent education," even a man who went to a Catholic college, and often even a man in Holy Orders. In short, one does not nonchalantly appoint himself spokesman for the Catholic point of view, even when the view is pointed at nothing more important than Leo Durocher or an article in *The Nation* or a statment by a Connecticut doctor.

"Only An Individual"

Of course you can always begin your letter this way: "Please understand that I do not speak for the Catholic Church, that I am only an individual member of the Church with an average knowledge of her doctrines. There are many others who could represent the Church more capably and certainly more officially." And so on, and so on, *ad nauseam,* not to say *ad absurdum.* You could do that but I think you will agree that it would be a lot better not to write at all. And that seems to be the conclusion most of us have come to.

In this matter the priest is in a somewhat different position from the layman. To begin with, there is no one with more respect for the authority of the Church. Familiarity often breeds contempt but I think it is at least a minor mark of the True Church that familiarity with her and her doctrine breeds, on the contrary, a healthy respect. The priest knows all about *Anathema sit.* His years of study have also made him fully appreciative of the vast body of very precise doctrine that is contained in the theology and scripture text-books. Finally, he often knows that he does not command the same knowledge of that doctrine that he once did and that other men (teachers, scholars, etc.) do now. The point is that he knows a lot of long limbs and he's not climbing out on any of them. He has acquired the occupational disease of that most gregarious gentleman, the moral theologian. He has reached the point where he just will not say anything all by himself.

Certainly there is much to be said in his defense. He realizes that, no matter what protestations of innocence he may make, his words carry an official flavor. He stopped being a private citizen on Ordination Day. And, for better or worse, the world has been judging the Church by him ever since. In fact that too can get to be an

occupational disease—the habit of going around saying, "Oh Lord! Don't judge the rest of the Church by me." The realization that our smallest actions are going to be interpreted for or against the Church is a heavy burden to bear. Of course we know that the answer is to make all our actions worthy of such an interpretation—but it is not an answer to put into execution, nor is it one that ever will be executed fully. In the meantime, we must muddle along or take the other unthinkable solution of shutting ourselves up out of sight where we can't bother people, for good or for evil. And probably the question of exercising our American privilege of free speech through the correspondence columns of our papers and magazines comes down to that, too.

I just recently heard that some dioceses (or possibly *a* diocese) have a rule that you cannot write to papers, etc. without permission. And there is no doubt about the prudence behind such a ruling. Certainly no one will get hurt that way. The thing that bothers me is that probably no one will write that way either.

One Bishop's Effort

As for getting the laity to exercise this same privilege in behalf of Catholic truth, it is interesting to note the efforts made a few years ago by one prominent and very apostolic Bishop in this regard. At a Washington meeting about four years ago, His Excellency proposed to the Bishops of the United States that, through the pastors of the various parishes in their dioceses, they secure the names of prominent Catholic men and women whose position would give weight to their words. These people would then be informed concerning proposed federal and state legislation when Catholic interests were involved. The Catholic objections to such legislation would be outlined so that these lay-leaders might, with assurance and in their own individual manner, indicate to their elected representatives what they felt, in fairness, should be done.

"These same people could write to the editors of *Time, Life, The New Leader, The Nation* and other magazines when they offend; and even to the editor of the local paper when he offends."

In outlining his plan, this Bishop added, "We are consistent losers because we never act until after the damage has been done us." He points out that there are many men whose Catholicism is not widely known but who are high in the ranks of business and the professions and whose comments would certainly influence the men who frame our laws or fashion our view.

He says further: "I had a letter some months ago from President Truman in which he told me that sympathizers with subversive elements send letters

in large quantity to the members of the House and Senate, to the State Department and to him without disclosing that they hold such sympathy. Then he expressed the wish that men who truly love their country and had its interests at heart would do more such letter writing."

His Excellency remarks that "about twenty Bishops sent me the names and addresses of men 'prominent' in their respective dioceses, but I rather wanted them to have the list and to keep them up to date, as their own committee, on public matters as they affect religion and morals. I did not go back to the Bishops the second time to explain what I really had in mind. It is only according to my plan that the average priest or Bishop would trust the laity to letter writing. If our people are asked through the Catholic paper or from the pulpit to write a letter, the ones who will respond are those who are least capable of doing so, and they would usually write insulting tirades which will have no effect on the recipient of their missives."

The Benefit of Such a Plan

This plan, if put into execution, would certainly bring a large moral influence to bear on the side of truth. Many misstatements of the Catholic position which now pass in silence would have to be retracted. And the eventual result would be a more careful representation of the Church and her views by those outside the fold. Finally, it points up to the whole problem. Catholic truth too often lies buried in heavy tomes and dead languages—powerful but imprisoned. It belongs in the streets, on the lips, and in the pages of the publications people read. Our traditional caution is necessary and it will, of course, never be abandoned. But caution does not mean silence. Because we must speak carefully it does not follow that we must never speak. It is the old choice between being safe and accomplishing nothing and taking a chance, making some mistakes perhaps, but getting something done. There are all sorts of qualifications which could be made to that statement, but one must presume some common sense on the part of any who may read this. And in our moments of hesitation which solidify into inaction, that same presumption might be a healthy thing to have.

The Church is necessarily authoritative, but it is alive. When it (and that means us) plays dead, its authority dies too, not objectively but subjectively. And unfortunately, if there is one objective remark that can be made about this old world of ours, it is that it's a very objective place full of very subjective people who have very subjective souls to save. And they won't be saved or their subjective problems and errors eradicated by an objective truth that fails to reach them.

"A Little Naive"

The story of "Integrity"

Mr. Joseph A. Brieg

Open the nation's newest and most arresting Catholic magazine. Place it face downward. That way, you're facing it. So face it.

Integrity, is the title in red ink on the front cover. "November, 1947—Vol. 2, No. 2; 25 cents a copy." Then two plain blunt words . . ."Subject: Death."

Now the back cover. It's a drawing of a shield— the "Coat of Arms of Sharon McBury, Undertaker." There's a casket couchant, two dollar signs rampant; a black top hat and black gloves, and the motto "Less Rigorous Mortis."

It brings you up short; and it's meant to. *Integrity* obviously is the magazine that can't tell a lie; not even in the sense of not blurting out the whole truth. Maybe you'll wrestle with it. Maybe you'll pitch it angrily into the corner, muttering about people devoid of tact, judgment, prudence.

Possibly you'll even yell "unfair"—and with reason—when you open another issue and find one of the editors sniping away at the Goodyear radio feature, "Greatest Story Ever Told," on the ground that it's over-sentimental and under-dogmatic.

Mr. Brieg is on the staff of the Cleveland Universe-Bulletin.

Whatever you do, you'll not go to sleep, either physically or spiritually, over the magazine. And that, in these days, is something.

The Death issue, like the others, comes out punching. Two articles seize your attention—"Death of a Trappist" and "The Case of a Painted Corpse." They are like two heads knocked together . . . hard.

One describes Christian death. The other exposes the undertaking business—mercilessly.

"Merciless" might well be your word for everything done by Integrity. Certainly you won't give a Christian gift-subscription to your pious maiden aunt; but as for yourself—

Well, you're accustomed to facing spiritual reality in the raw (aren't you?) and in that case you might want to give a helping hand ($3 the year) to the aggravating but interesting Catholic characters who get out this explosive publication, dedicating it to "discovering the new synthesis of religion and life for our times."

Meet the Editors!

Character No. 1 is Carol Jackson, slender, all eyes, 35; daughter of an Oshkosh (no kidding!) corporation lawyer, philosophy major at Wellesley, round-the-world traveller, free-

lance writer and convert to Catholicism of seven years standing. She's an editor.

So is Ed Willock, Character No. 2—although he's better-known for his drawings and jingles, which cut like whips:

When I am rich, I'll give my wealth
To any man in need.
I'll even help the fellow out
Who suffered from my greed.

Ed, solid, serious, 30, a Boston Catholic, studied commercial art on the side while supporting his wife and four (now five) children as a shipping clerk.

Character No. 3 is the humorous, self-deriding John Murphy, who dropped his training as a stock and bond salesman in deference to his immortal soul, and is now handling circulation (9,000) and this-and-that for *Integrity*.

The thing started with Murphy walking through a Boston subway and stopping to unburden himself to a chap selling Catholic Workers. The chap suggested that he see Ed Willock who might have a suggestion for an ex-stock-salesman on the loose.

Ed turned out to be as much at a loss as Murphy. He was working as a shipping clerk and casting about for something to do with his artistic talents for God.

"So," says John Murphy deprecatingly, "for my penance I took a job as janitor and baggage master for the New Haven Railroad."

Things drifted along that way for a couple of months. Then Willock got a letter from Carol Jackson, who had read his pieces in *The Torch*, and proposed—just like that—a new Catholic magazine edited by laymen.

Willock, who knew something—at least something—about the problems of starting a magazine, was entertained. But he made the run down to New York to meet Carol, and returned with an amusing story about the girl who wanted to invade the publishing field sans money, sans experience, sans everything except a meager writing backgroud.

With his children to think about, Willock couldn't chance it. So Carol went up to Boston and talked Murphy into joining in the venture.

Capital—$90

They hit Manhattan with a grubstake. Murphy had $50, Carol $40 from a reprint in *The Catholic Digest*. They made the rounds of the printers, talking about the Providence of God, and getting indulgent pats on the head and firm propulsions toward the front door.

They were down to lunch money when a priest telephoned to say that he had been given an anonymous contribution of $300 for the cause. Then came a seminarian with news that he thought his friend Mr. McQuade, the printer, would take a chance.

Mr. McQuade would—and for his indomitable courage received the bonus of a spiritual bouquet last Christmas. "It's just what

I've always needed," said he, deeply touched.

For three weeks Murphy pounded the pavements hunting an office. Then the revolutionary thought came to him that maybe he ought to practice some of the Catholicism he was fixing to preach. He and Carol started a novena to Mother Cabrini on the eve of her canonization, and when it ended they were offered their headquarters, 1556 York Ave., New York 28, for $20 a month. They're still there.

They borrowed a publisher's mailing-list, and the iron-stomached Murphy personally affixed 25,000 stamps to the first mailing of advance publicity. They got 1,100 subscribers out of that.

Trouble, Trouble, Trouble. . .

Then things started going wrong. Murphy received greetings from the President (it was October, 1946) and read proofs of the first issue on his way to Fort Dix.

Next, the November issue came from the printers without the name on the front cover. *Integrity* had lost its integrity within a month.

Then the post-office held the issue for two weeks and forgot to notify the editors.

Finally, Ed Willock, who by this time was knee-deep in editing and illustrating, couldn't find a place to live in New York.

Mother Cabrini fixed that, too. Ed put one of those "undesirable tenant; four children, probably will have more" ads in a Catholic newspaper, and at the end of a novena climaxed by a visit to the Cabrini shrine in the Bronx, found himself with a $40 house complete with trees for the kids to fall out of.

After that, things looked up. Murphy got out of the army, and a circulation chap named Floyd Anderson stayed around long enough to boost the sales to 6,000.

Meanwhile, Carol Jackson met an advertising copywriter named Doreen O'Sullivan and said something about most Catholic college graduates ending that way. Doreen quit the agency and joined *Integrity*.

All this time, floating help came in and out. Two were chemical engineers, one convert from the Baptists bent upon establishing a magazine to honor Our Lady; the other a man who had been brought up short by the Nagasaki-Hiroshima business—he having worked at Oak Ridge. Now he suspects that he's got a vocation.

Most extraordinary of the part-time volunteers was a child-prodigy, a cellist in a symphony who had been assured he could become the world's No. 1 master of his instrument.

Trouble with him was that at the age of 10 he had sat down to read the Encyclopedia Britannica through, and two years later reached "R" for Roman Catholic. At 16, he sent his mother into nervous prostration and his father into a rage by becoming a Catholic. Now he wants to be-

come a Franciscan, and phooey on the cello. Among his symphonic associates, says Murphy with restraint, "he is the object of much derision."

Murphy says there's no adventure in being sure of your next meal. "You find," he says somberly, "all the talented Catholics coming out of Catholic colleges to spend the rest of their days thinking up names for washing powders and grinding out scripts for 'John's Not So Supernatural Life' on the radio. Not that there is anything essentially bad in that, but as my old Irish grandmother used to say, 'You'd think they'd have more to bother their heads.'"

Murphy says modestly that *Integrity* is just the output of a few ordinary laymen anxious to help the apostolate. All they knew about publishing could be hid under a hangnail, says he. The staff is far from heroic sanctity, sometimes desiring greatly to kick one another.

If anybody wants to subscribe, Murphy promises solemnly that the wolf at the door will be thrown a bone. He says they're doing a bit of strategic advertising because "I'm fairly certain the magazine would be of interest to pastors."

Murphy didn't reveal it, but it is known on unimpeacable authority that Carol Jackson lives on $25 a week in a fifth-floor walk-up, and that Willock keeps himself, his wife and five youngsters on $60.

Murphy closed his revelations with a plea that nothing be written beginning, "She was only a young girl" because . . . well, maybe the one thing that *Integrity* hates with a towering and frothing hatred is corn.

Wrote Willock in one of his humorous jingle-furies:

"They're all right in their place,"
Quoth the Southern Belle.
And so "they" went to Heaven,
And she, alas, to Hell.

In the same issue was a series of Willock cartoons, showing a cautious umbrella-carrying modern saying to David before Goliath, and to Pope Leo before Attilla, and to Mother Cabrini sailing into New York harbor, and to a Catholic saying his Rosary at a Catholic Evidence "pitch"—saying to each of them:

"But aren't you being a little naive?"

Story of Jesus Unwanted by Children

Middle Barton, Oxfordshire, England—(C. P.)—Miss L. Garvey, Sunday School teacher, writing to **The Daily Mirror**, said: "We are having a tough time fighting the cynicism that two world wars have fostered.

"A child of 10 said to me quite frankly on Sunday: 'Tell us about William (a schoolboy terror of radio fame). We don't want to hear about Jesus." The rest of the class agreed. . .

"Since then I've had requests for murder stories."

Code and Cult

St. Patrick's Seminary
Menlo Park, California

P. J. Lydon, S.T.D.

WHAT are the matter and form of Sacred Orders?

There were several opinions formerly. But Pope Pius XII in a special *Constitution,* Nov. 30, 1947, declared and decreed that the handing over of the instruments of office is not in future necessary for validity. For lawfulness, however, all the words and ceremonies of the Pontifical must be carefully followed.

1) For the *diaconate:* The imposition of hands is the matter. The form is: "Emitte in eum, quaesumus, Domine, Spiritum Sanctum quo in opus ministerii tui . . . roboretur."

2) For the *priesthood:* The *first* imposition of hands alone is essential (in silence). The form is: "Da, quaesumus, Omnipotens Pater . . . presbyterii dignitatem . . . insinuet."

3) The *episcopate:* The imposition of the hands of the consecrating prelate is the matter. The form is: "Comple in sacerdote tuo . . . sanctifica."

A priest blessed many rosaries, medals, etc., and then sold them as people asked for them. Is this correct?

No. The indulgence is lost, if the article is destroyed or if blessed articles are sold (Canon 924, sec. 2). Did he have the right to attach indulgences to rosaries? It depends on his faculties. The *Near East Welfare* gives these faculties to members of the society (480 Lexington Avenue, New York 17, N. Y.).

What precisely is "peccatum turpe" in Canon Law?

Any grave external sin against the sixth commandment, even by conversation, if both sinned mortally and externally. For example: one priest goes to confession to the other. It is invalid except in danger of death. The priest must at least *suspect* that there is a censure (crass ignorance). His confessor in this case must write to the S. Paenitentiaria.

Define intrinsic evil. So many do not see the point.

Yes, many people are pragmatists—do what is most convenient for yourself or others. I miss Mass wilfully, neglect the Breviary, etc. These sins are not intrinsically evil. Some things are forbidden because they are evil and some things are evil because forbidden by positive law (e.g., missing Mass). A razor is made to shave the beard, not to sharpen pencils. God gave us a plan. Do not frustrate the plan, e.g., by use of contraceptives. God gave us a revelation. Do not deny it (heresy). An act is intrinsically evil when it is *wrong by its nature and no reason will justify it, e.g.,* perjury, heresy, lying,

birth control. In practice, we must learn from the Church of Christ what is intrinsically wrong in a given case.

Must the sanctuary lamp be placed right in front of the tabernacle?

It should not be placed behind it, but it is lawful to place it in front, hanging from the ceiling or on either side, but so that it is not behind the line of the tabernacle (nor on the altar.) The Code says "coram tabernaculo" (Canon 1271).

If a Catholic commits a grave sin which is a Diocesan Reserved Sin, and the sinner goes to another diocese where this is not reserved, is the absolution there valid?

Yes (Canon 900) except when the same sin is reserved where he confesses.

If a bishop enacts a diocesan censure reserved to himself, and the sinner goes to another diocese, is it reserved there?

No, it is not (Canon 2247, sec. 2). This is not censure *ab homine*, which is individual.

If a bishop says, "You will be suspended ipso facto if you do this grave act again," is it reserved?

No, in praxi, unless he says in the precept that it is reserved (Canon 2245, sec. 4). This is the best teaching today on the subject.

How can we write to Rome for cases of conscience?

Do not write the name of the penitent. Put the seal on the letter. Tell the number of times committed, and that he cannot stop hearing confessions, in case of a priest. Do not send to a Roman agent unless the letter is sealed in another envelope. Sign your name and give your address. You may write to Rome in Latin, French, Italian, or English. Address: Sacra Paenitentiaria, Palazzo del S. Uffizio, Citta del Vaticano, Italy.

If a confessor in mortal sin hears confessions and absolves, how many sins are committed?

According to one solid opinion, one sin at each session of confessions (3-5 p.m. or 7:30-9 o'clock). According to another more probable opinion, a mortal sin is committed by each absolution. The first opinion may be safely held (Cappello, II, n. 484).

What is "development of doctrine"?

It is a better and clearer knowledge of revelation. It is not a new doctrine added to revelation by the Church. It takes time and thought to bring out the inherent doctrine, e.g., Immaculate Conception (1854), Infallibility of the Pope (1870). Scripture and tradition are the sources (cf. Cardinal Newman).

Take care of the pulpit and the confessional box and the collection box will take care of itself.—Fr. Vincent McNabb.

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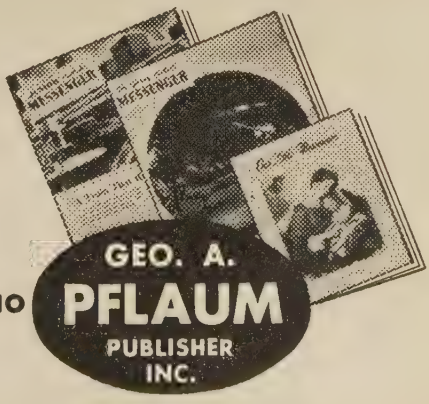

HIRD ST., DAYTON 2, OHIO

Theology for Nuns

Thomas Plassmann, O.F.M.

"Why all this secretiveness . . .?"

IT happened in Milwaukee quite a few years ago. There was a meeting of the NCEA. At one of the sessions the question "How to teach Religion in our schools" was hotly discussed. As usual, many new and novel theories were aired; old methods were summarily condemned; it was emphasized that we were all weak in this most important subject; naturally our teachers had to take the blame for most of the trouble. Unfortunately, or fortunately, a few of the "Sponsae Christi" crossed swords with one or two of the "Sacerdotes Dei." Whether through mutual reverence or lack of ammunition, the encounter halted momentarily—and then it happened.

A Sister, who for the moment took on the role of the "valiant woman" of Proverbs 31, rose to her feet, and with courage in her voice and fervor in her heart, thus addressed the Rev. Gentlemen of the cloth:

"Why all this secretiveness about your theology? Is there anything in it that we Sisters should not know, or are we judged incapable of grasping it? For years and scores of years we are doomed to ask the same simple Catechetical questions over and over again. If we do want to know more about these beautiful truths, we are handed a somewhat more detailed explanation of the Catechism—but a book on theology, never! We should like to know more, if for no other reason than our own satisfaction and spiritual comfort. We love our work, but it is tough to be told all the time that for a fuller explanation we shall have to wait until we enjoy the Beatific Vision in the realms above."

The question remained unanswered at the time, but the present writer had learned a lesson. He went home and soon thereafter organized Theology Courses for Sisters and Teachers of Religion. The late lamented Bishop Duffy of Buffalo, N. Y., gave his wholehearted approval, and so it happened that St. Bonaventure College was the first to organize a school of this kind. Since then the example has been imitated, with fine results, at various other colleges.

At the aforementioned school the teachers are chosen from the Seminary staff. The courses are conducted in summer schools, covering six weeks each. Five summer sessions, with 8 credits each, are required. Usually the Sisters need more time to gain the 40 credits required for graduation. It is, of course, realiz-

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Father Thomas is President of St. Bonaventure College.

ed that credits mean little where the sacred science of Theology is concerned, but it is well to abide by the common academic practice and parlance of the day.

The M. A. In Theology

Since the courses are taught on the graduate level, the student must possess the bachelor's degree, and must present certificates of adequate training in Latin and Scholastic Philosophy. A thesis of scientific merit is required. The degree of M. A. is awarded upon the successful completion of these courses.

It is interesting to relate that a frown was seen on the forehead of a representative of the State Education Department when he first heard of Religion Courses on the graduate level, the degree of "Master of Arts" to top it off. His Department had never heard of such a departure, he opined. Departure?" interposed the Dean; "do you realize, Sir, that there is far more cultural wealth, mental discipline, philosophical, historical and classical lore in our Theology, than in the emasculated, disintegrated, if not distorted, programs of our modern Liberal Arts College?"

The learned Educator got interested and his doubts gradually gave way to admiration when he was shown the reference library of this department; books on history, liturgy, exegesis, the Latin and Greek Fathers, and even the Summa of Aquinas. But when he came to the mighty tomes of Venerable John Duns Scotus, he broke down and surrendered. "Yes, give the M. A. and anything else you please."

It is well that our Sisters be afforded an understanding of the technique of theological thinking and argumentation and that they become acquainted with the chief sources. "Veritas vincit." There is nothing to hide, and, if able masters lead them on through some of the deeper speculations, there is no danger of going astray. It may well be taken for granted that Sisters possess perhaps more of the charisma of faith, of the "Credo ut intelligam," than is given to us. Besides, the reading of a book on theology may stand them in better stead than some other less laudable divertissement, even though the good intention may never be lacking.

The Science of Religion

Of course, we theologians do not want the Sisters to learn more than we know ourselves. That might be disastrous, though for a neophyte in the sanctuary or pulpit it might serve as a powerful stimulant. On the other hand, a comprehensive study of the entire body theologic, covering practically all the departments, with due emphasis on certain tracts, and a brief survey of those which are of less importance for Teachers of Religion, can be made a most helpful, useful, practical and enjoyable exercise for those who are called upon to devote their whole life to the teaching of Religion.

The purpose is not to train Theologians or professors of Theology or writers of Theological treatises, but teachers of Religion in order that they may acquire a fair understanding of Religion as a science, which is Theology.

We recall a recent discussion between two theologians—the one advocating Theology for college students, the other Religion, and both presented plausible arguments. We fail to see how the one can be taught without the other, unless we hold that the former is purely intellectual and the other purely emotional, which is a false and perilous premise. If a young theologian, after a class on the tract of the Holy Eucharist, cannot kneel down before the altar and say the "Adore Te" with his usual fervor, then the professor has been remiss in his duty. Likewise, if a high school or college graduate is unable to defend his faith with sound and solid reasoning, then his teacher of Religion has sorely failed in his or her task.

The Faith of the Irish

There's a church in North Ireland, my Irish Jesuit friend tells me, where the people have the faith a little stronger than usual. One evening he found a man on his knees at the church door, his eye against the keyhole.

"I traveled," the man explained, in a brogue I can't reproduce, "a long way and found the church locked for the night. But through the keyhole I can see the little red light; and I'm kneeling here looking at it and talking to Him."

Mary Gallagher is the parish's most famous parishioner. 'Twas late at night when they locked the church, and Mary was just saying her final farewells to the important Himself and herself. The priest heard her clear whispers: "Good night, Mary, and say good night to your Son for me. Sure and there was plenty of sorrow for the two of you, and 'twas me that had the big part in that."

Late one night she was making the stations. Again her voice directed to God reached the priest's ears. She paused and looked up at the station: "Veronica wipes the face of Jesus." She paused. Then with a thought to a town of her dislike she added, "Sure and that's more than they'd have done for you in Carramore." When she reached the climatic station, she said, "And they nailed Him to the cross. Let me tell you, Jesus, that wouldn't have happened if there'd been a Gallagher around." **Daniel A. Lord, S. J.**

The prayer most likely to be heard by God is the prayer that is backed up by works of charity.—**St. Leo the Great.**

Priest and Pulpit

M. Eugene Boylan, O.Cist.R.

"The sermon is as the man is"

THERE is still one point in the priest's work which we must consider before going on to his interior life with Christ. It is his preaching. We are not here concerned with the technical aspect of preaching, but rather with its relations with a priest's spiritual life.

Cardinal Manning in *The Eternal Priesthood* has a chapter on the subject well worth reading. There he points out one most important point. Preparation is required for preaching, and the most important preparation is *not* the preparation of the sermon, but the preparation of the *man*. "The man [it is who] preaches, not the sermon and the sermon is as the man is." And he adds another consideration that is as significant. Some men in preaching depend on their memory; either the memory of what they have written out, or else of what they have read and copied from others. The real preacher is one who *thinks*, and who speaks out of the fulness of his *present* consciousness.

If we are remembering, we must stop thinking; if we are thinking, memory is suspended. If we are thinkers, we must think words, and words will come to express our thoughts. If our minds were full of the things of God and of His Kingdom; if we realized them and lived in them as the conviction of our reason and the affection of our hearts, to speak of them would be a relief. And the Cardinal assures us:

"It is the desire to be eloquent and to shine as orators that causes unreality, vain glory, and emptiness. If we could forget ourselves and speak seriously for God, we should find less difficulty in preaching, and the people would hear us gladly, because they would believe that we mean what we say. They are quick to perceive, it may be said, to feel, whether a priest speaks from his heart or only from his lips."

We should like to quote the Cardinal at length; space, however, is wanting. We can only appeal to each priest's own experience to confirm the truth of the Cardinal's observations. And once the truth is admitted, namely, that the preparation of the man is far more important than the preparation of the sermon, it will, we hope, become clear that none of the time which we have been asking the busy American priest to devote to the exercises of the interior life is wasted, even from the point of view of his active ministry.

Diligent Preparation Is Necessary

To avoid misunderstanding, let it be clearly stated that we

do not at all share the opinion that sermons should not be prepared. Quite the contrary. No matter how well the man himself is prepared, he must be diligent in deciding how to express his message. He must choose his words, he must order his thoughts, he must review his texts. Whether that is to be done by writing out the whole sermon or not is another matter. Personally we would prefer to see the framework planned and then to have the preacher preach his sermon to himself, say, while going for a walk. In this way he can choose his words and censor his thoughts. Such a preparation does not take away the bloom of freshness or destroy the sincerity of spontaneous utterance which are so important in a sermon. However, all that is rather outside our present scope.

The point is that the preacher needs to be a man of interior life, a spiritual man, one who has cultivated the interior virtues. And, further, he must be diligent in exercising these virtues, especially when in the pulpit. There must be a complete subordination of the natural to the supernatural, of ornament to function, of the man to Christ. Interior mortification and humility are essential.

Pulpit oratory can easily be an empty art, a pagan vanity. It can please the ear without disturbing the conscience. It can stir up emotions without touching the will. Even at its best, it is merely natural; of itself, it can produce no supernatural effect. Is it too much to say that much of pulpit oratory is a vice in a priest?

We Are God's Instruments

It is true that reverence for God and for his service obliges us to do all things well. And in preaching, charity towards our congregation will lead us to make our sermon as attractive as possible. Yet we must never rely on any natural accomplishment or achievement to produce a supernatural effect. The turning of souls to God is the work of grace, and although we have the grace of state when preaching—a point no priest should ever forget—yet of all the graces, those *gratis datae* are the least susceptible of personal appropriation. They are lent to us by God, for the congregation, through the merits of some one else. It is sheer pride and robbery to claim them as our own; to put our own signature to the work a sermon accomplishes. And we know that God resists the proud.

Humility in the preacher, we repeat, is *essential.* In administering the Sacraments, no priest would be crazy enough to claim for himself the credit of the effect produced. Even though he absolves sin in the first person singular, he realizes that the power, the credit, and the glory belong unalienably to God. His own contribution is something that comes from his priesthood

rather than from his personal talent. The absolution of any other priest, duly appointed, would be equally efficacious.

In preaching, however, the relative insignificance of the human contribution to the final result is by no means so obvious. In preaching there is certainly far more room for self-congratulation, for preening oneself in the rays of popular admiration; for putting one's own signature to the work of God's hands. This may be mere folly and thoughtless vanity; even so, it is bad enough, but if it be true pride, then it is less meritable, for it is written: "God *resists* the proud."

The Humble Preacher Is Most Effective

Humility, however, draws down grace, and the humble preacher, conscious and patient of his shortcomings, can always rely on God to come to his aid, not indeed to make him famous, but to convert souls by his words. There is one infallible policy for any preacher, whatever be his talents, and that is to glory in the Cross of Christ and in his own infirmities. "To the humble, God giveth grace."

Internal mortification is necessary. There are men who enjoy saying a thing well so much that one can almost hear them rolling the words around in their mouth and savouring them. There are men who are so full of themselves that they preach themselves, not Christ. There are men who have pet hobbies and will preach nothing else. There are men who will do all they can to avoid preaching unless the circumstances are such that they will shine. Preaching, like politics, is very often the science of the second-best. For a man will often have to treat a subject that is uncongenial, under conditions which handicap him, without the time for proper preparation. Then he must glory in his infirmities, especially when they are made manifest.

A Bridge—Not a Barrier

Self-denial, in a very literal sense, is another essential virtue for the preacher. He must be careful that neither he nor his sermon comes between his hearers and the end to which he would lead them. He must build a bridge between men and God —not a barrier. All his art, all his talents, his oratory, his style, his learning, must be unobtrusive and completely subordinated to the purpose of the sermon—which is to preach Christ. A priest in the pulpit should always strive to follow our Lord's example by putting himself completely in the hands of the Holy Spirit. To do that, he may often have to sacrifice very much that is dear to him: self-satisfaction, natural "success," his reputation and renown; but this is his vocation. He is a *priest;* and the office of priest implies sacrifice. Our

Lord Himself warned us: "Unless a man . . . *deny himself*, he cannot be my disciple."

The interior life of the priest, so necessary for fruitful action, will manifest itself in his sermons by a certain simplicity and sincerity. It is true that there are occasions which call for a more elaborate eloquence than usual; but even then, the sermon should be born rather of the occasion than of the personal prowess of the preacher. The effect of this genuine spirituality may be noticed in another way also—in the sincere sympathy which adapts itself readily to the different varieties of human temperament to whom a priest must preach. True charity will adapt the sermon to the needs of the congregation without any of that patronizing condescension that s o m e t i m e s marks the efforts of a speaker to come down to the level of his audience, or of that obvious obsequiousness which secular flatorators sometimes employ to flatter their listeners.

That Christlike Sympathy

In another way, too, union with God will affect the sermon. It is true a preacher may have to rebuke and to condemn sin; even Our Lord Himself denounced the Pharisees very directly and very drastically. Would it be too much to suggest that there are too many priests who seem to model the style of all their sermons on that one particular example? One wonders what fruit they reap. Certainly, there is danger that they may do more harm than good. Denounce sin — by all means—but as to the sinner—well, it is written: "This man receiveth sinners."

It is a peculiar thing about holiness, that it begets and displays a wonderful sympathy for sinners. It is almost, as it were, a case of extremes meeting. The holier a priest is, the more a sinner feels at his ease with him. One might almost speak of a "fellow feeling." Certainly, sympathy for sinners, even for great sinners, should be characteristic of Christian preaching.

Much more could be written on this subject, but it lies on the border of our purpose in these articles, which is rather the personal spirituality of the priest, and we have gone to our limits. The just man lives by faith. So also, the Christ-preacher preaches by faith. He believes in the Holy Spirit and in the action of His grace on the souls of the hearers. It is curious that it is often the least important, and the least satisfactory part of the sermon that actually brings grace to souls. Ultimately we must rely on the grace of our priesthood. It will work, not so much by giving us eloquence, as by giving our hearers illumination. Let us serve God by trying to preach in a manner worthy of Him, but let us serve souls, by relying more on God's grace than on our own eloquence to bring them to God.

N. O. D. L. Notes

N.O.D.L. in the parish

Mr. William C. Smith

DURING the past few months there has been a great deal of interest shown by pastors in the work of the N.O.D.L. Many have been the letters coming across my desk asking about the work of the Organization and inquiring about the way in which one can set it up in the local parish.

So, just as a brief outline of the problem, your correspondent offers these few notes.

The pastor who wishes to set up N.O.D.L. as an active operation in his parish can employ the cooperation of the men and women of his various societies —the Holy Name, Sodality, etc.

There is usually a Chairman of N.O.D.L. work appointed, and it is this person's job to study the locations of the newstands in the parish. Then he assigns various members of the group to visit at regular intervals certain newstands near their homes, and to report to him.

Each visitor takes with him a copy of the N.O.D.L. list of Disapproved magazines.

On the first visit to the newsstand, the visitor explains his mission—namely, to get the newsdealer to cooperate with N.O.D.L., by eliminating from the newstand any magazines that are on the objectionable list.

Under no circumstances should the visitor imply that the newsdealer will be boycotted by Catholics or others if he refuses to cooperate. There should not be, in fact, any threats of any kind, in the event the newsdealer is uncooperative.

The visitor then checks the magazines on sale and if he finds any that are listed, he asks the newsdealer to remove them from sale.

In some cases, where a newsdealer cooperates with N.O.D.L., he is given a sticker to place in his show window or door stating that his store cooperates with the N.O.D. L.

Another problem that arises in connection with the N.O.D.L. work in a community is the fact that there is frequently a newsdealer or two who insists upon selling obscene magazines.

In this event, it would be wise for representatives from the N.O.D.L. group to call upon the city authorities and request them to activate the laws against obscene literature which are on the statute books of most cities.

In many cases, the Police Department of the city or town will investigate the case and, if possible, will bring the offender to trial.

Further suggestions as to the operation of the N.O.D.L., may be obtained by addressing the writer at the National Council of Catholic Men, Washington 5, D. C.

Magazines Disapproved

BY THE

National Organization for Decent Literature

June, 1948

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;
(2) contain material offensively "sexy";
(3) feature illicit love;
(4) carry illustrations indecent or suggestive, or
(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Argosy
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Blue Ribbon Western Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flirt
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Judge
Keep 'Em Laughing!
Khaki Weekly
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Physique
Your Figure Beautiful
Zippy Stories

Smith vs. Dallman
or
The Bible versus Luther

Lon Francis

DALLMAN:

THE Bible says the Lord's body and blood is given and shed for the remission of sins. Matt. 26:28. "And by one offering Christ hath perfected forever them that are sanctified. Now, where remission of sins is, there is no more offering for sin" Heb. 10:14-18.

The Pope teaches that the one offering of Christ on the cross is not sufficient for the remission of sins, but that in the Mass the priest must repeat that sacrifice. In other words, every time the priest says Mass, he kills Christ for the forgiveness of sins. On the cross Christ was sacrificed in a bloody manner; in the Mass the priest sacrifices Christ in an unbloody manner (Canons 1, 2, and 3 of Chapter IX of the XXII Session of the Council of Trent).

SMITH:

We have already noted how illogical it is to base an argument on an isolated text selected for the one purpose of upholding a preconceived doctrine. When that is done even Christ is made to contradict Himself, and so are Paul and other Apostles. If "all Scripture is inspired," then it must harmonize with itself.

The Catholic Church heartily accepts Matthew 26:28, as it accepts Hebrew 10:14-18.

St. Luke (22:16-18) and St. Mark (14:22-24) use almost the same language as does Matthew on the Last Supper sacrifice. But in verse 20, St. Luke quotes Christ as saying to the Apostles: "*Do this* in remembrance of me." Do what? Evidently the same thing that He had just done. He had consecrated bread and wine into His body and blood and commissioned the Apostles to perpetuate His priesthood according to the order of Melchisedech. St. Paul (Heb. 5:10) tells us that *God* called Jesus a priest according to that order, but He was not such a priest when He offered Calvary's sacrifice.

In the same Epistle to the Hebrews, in which he declared: "Where the remission of sin is there is no more offering for sin" (Heb. 10:14-18), Paul also writes: "*Every high priest taken from among men* is appointed for men in the things pertaining to God, *that He may offer gifts and sacrifices for sins*" (5:1). He notes also (v. 4) "and no man takes the honor to himself [i.e. of high priest]; he takes it who is called by God as Aaron was," or, we might add "as the Apostles were." In verse 6, Paul himself applied to Christ the words used by David 1000 years before, "Thou art a priest *forever* according to the order of Melchisedech." He is a priest "forever" through the ministry of those "who are called by God as Aaron was," such as were the

Apostles. Through them and their legitimate successors Christ would be that priest "forever."

St. Paul tells us (1 Cor. 11:23-30) that he had received a special revelation from Christ on the subject of the Eucharist; then he employs practically the same language used by St. Luke, and notes that the priesthood "according to the order of Melchisedech" would be continued "until I come" (at the end of the world).

The Pope does *not* teach that the one offering of Christ on the cross is not sufficient for the remission of sins, nor does he teach that "every time the priest says Mass he kills Christ for the forgiveness of sins." This charge is refuted in the very next sentence quoted by Dallmann: "On the cross Christ was sacrificed in a bloody manner, in the Mass the priest sacrifices Christ in an unbloody manner." This distinction was made by the Council of Trent, to which Dallmann refers you, for the very purpose of indicating the difference between the offering of Christ on the cross and the offering of Christ in the Mass.

To argue against the Mass is to argue against the chief religious practice of historical Christianity, namely, the *daily* glorification of God in an infinite manner. Just as David prophesied that Christ would be a "priest forever according to the order of Melchisedech" through the Apostles and their successors —and Christ provided for that at the Last Supper—so does the Prophet Malachy (1:11) foretell that the *Gentiles* of the New Law would have "a sacrifice in every place, a clean oblation." His words are "from the rising of the sun even to the going down My name is great among the Gentiles, and *in every place* there is *sacrifice,* and there is offered to *My name a clean oblation:* for My name is great among the Gentiles, says the Lord of Hosts."

At that time the Jews were the chosen people of God, who worshipped Him publicly by sacrifice instituted by Himself; and there was certainly no clean oblation offered to God among the Gentiles of that day. On the contrary, the Gentiles worshipped a multitude of gods, whom David styled "devils." Evidently Malachy, the prophet, was talking about the *future* when the universal Church of Christ would be comprised chiefly of Gentiles.

If anything is made clear by the Acts of the Apostles it is the practice of the Gentile converts to meet together for the divine service of "breaking bread," which all early Christian writers interpret to be what is now called the "Mass." On the very day of His resurrection Christ repeated the Last Supper's unbloody sacrifice at Emmaus (Mark 24:30-3); and the two disciples on that occasion recognized Him "in the breaking of bread" (v. 35).

By His death on the cross Christ expiated the sins of mankind, but that did not remove from religion its very essence—sacrificial worship. Sacrifice implies the absolute dependence of the creature on the Creator, and that is why God demanded sacrificial worship in the Old Law, and that is why, as Tertullian observed, there never existed even a pagan nation which did not offer sacrifice. If sacrifice belongs to religion, then the New Law, the perfect Law, should have a "perfect" sacrifice. It has that in the Mass.

God certainly would not have been satisfied, after the immolation of His divine Son on Calvary, with having His children merely look back on that as a memory. He would want to be honored and worshipped every day in an infinite manner, and that is why the unbloody Melchisedech sacrifice would have its fulfillment, as David said it would, in Christ, the priest "forever."

The "Reformers" certainly did not restore anything primitive by doing away with the Mass, because no lesson is taught with greater force by history than frequent participation in the Mass by the primitive Christians. They attended it at the risk of their lives; they built the Catacombs, where every traveler, even at this day, can see with his own eyes altars used for the Mass in the first, second, third and fourth centuries. The altar used by St. Peter is still preserved. The Nestorians, the Eutychians, of the fifth century; the Orthodox Churches, which can be traced back a thousand years, have had the Mass from the beginning and have it now.

The "Reformers" were compelled to give up the Mass when they lost Apostolic succession, the only link which could possibly bind them to the primitive Church.

In their ritual service the Lutherans still retain a portion of the Mass. They could not go beyond the Creed, because the balance of the Mass is related to the consecration, and the effects of consecration.

The writers of the Augsburg Confession and the Apology found it very difficult to abolish the Mass. The article dealing with the Mass commences with the recognition of the complaint of the "unjust reproach against them of abolishing the Mass. . . It is celebrated (say they) amongst us with extreme reverence, and in it are preserved almost all the ordinary ceremonies."

In fact, when in 1523, Luther reformed the Mass and drew up his formula, (Cap. de Miss.) scarcely anything was altered by him that struck the eye of the people. The Introit was retained, the Kyrie, the Collect, the Epistle, the Gospel, the Creed, the preaching, the Prayers, the Preface, the Sanctus, the words of Consecration, the Elevation, the Lord's Prayer, the Agnus Dei, the Communion, the

Thanksgiving. The singing in Latin was even retained. We read in the Confession of Augsburg: "Together with the chanting in Latin, are mingled the prayers in the German tongue, for the instruction of the people. In this Mass we see the altar ornaments and sacerdotal garments, and great care was taken to retain them as appeared from their practice, and the conferences then held" (Hist. Conf. Aug.).

If High Church Anglicans claim valid Orders, it is simply because they know they could not have the Mass without them.

But probably the best argument for the divine authorship of the Mass is the devil's opposition to it recorded by Martin Luther himself in the *Wittemberg edition* of his work "Against Private Mass and the Ordination of Priests." The passage, from which we summarize the substance, appears in a work bearing this title page:

Von der win-ckelmesse und
Pfaffen Weihe
D. Mart. Luther
Wittemberg DMXXXIII

On the last page, we read:
Gedruckt zu Wittemberg durch Nickel Schir-lantz MDXXXIII

After disputing over the validity of his ordination with the devil and the charge that he was guilty of idolatry during the years he said Mass, Luther quotes the devil as follows:

"You know that you did not believe properly in Christ, and that concerning faith you have been as good as a Turk. For the Turk, yes, even I, with all the Devils, also believe all that is written about Christ (James II) that is, how He was born, died, ascended into heaven. Yet none of us rejoice or trust in Him as in a Savior. But we fear Him as a severe Judge. Such a faith you also had, and no other, when you were ordained and said Mass; and all the others, both the ordaining Bishop, and those whom he ordained, also believed the same. Therefore, you also all went over from Christ to Mary and to the Saints; they had to be your consolation and your helpers against Christ. This neither you, nor any other Papist, can deny. Therefore you were ordained and have said Mass as heathens, and not as Christians. How, then, have you been able to consecrate (to change bread and wine into the Body and Blood of Christ)? For you have not been the persons who should consecrate'" (Ibid. 8-9).

Luther's discussion with the devil fills exactly eleven pages of the Wittemberg edition. If it actually did not take place, then Luther deceived his readers. If it did take place, then it only argues for the divine authorship and the efficacy of the Mass, because if the devil is the liar and deceiver which Holy Scripture says he is, he actually strove to shake Luther's faith in the Mass.

Speaking of this conversation Luther writes: "He is a liar, that is true, but he can tell lies

better than a bad liar can . . . for he quotes a truth in his own favor which you cannot deny, and supports his lies with it, so that you cannot defend yourself."

Luther also tells us in the same work that the devil tried to press him to preach the doctrine of "justification by faith only." The whole narrative emphasizes the idea that the devil spoke *in favor* of the doctrine of "justification by faith alone" and *against* the Mass, against devotion to Mary and the saints. If he be a pervert, a deceiver, then the clear inference is that the doctrine of "justification by faith alone" is wrong, and that the Mass and devotion to Mary and the saints are right.

Gottfried Wilhem von Leibnitz, the Protestant theologian, in his *Systema Theologicum,* referring to the Mass, writes:

"No new efficacy is superadded to the efficacy of the Passion, from this propitiatory Sacrifice, repeated for the remission of sins; but its entire efficacy consists in the representation and application of that first bloody Sacrifice, the fruit of which is the Divine Grace bestowed on all those who, being present at this tremendous Sacrifice, worthily celebrate the oblation in unison with the Priest. And since, in addition to the remission of eternal punishment and the gift of the merits of Christ for the hope of eternal life, we further ask of God, for ourselves and others, both living and dead, many other salutary gifts (and among those, the chief is the mitigation of that paternal chastisement which is due to every sin, even though the penitent be restored to favor); it is therefore clearly manifest, that there is nothing in our entire worship more precious than the Sacrifice of the Divine Sacrament, in which the Body of our Lord itself is present."

Indispensable Minimum

Two shipwrecked sailors were on a raft in mid-ocean, with little chance of rescue, and one of them finally said to the other:

"Say, Bill, can you say a prayer?"

"No, Jack, I don't know any prayers."

"Can you sing a hymn?"

"No, I don't know any hymns."

"Neither do I, Bill."

Silence for a while, then the first sailor spoke up again:

"Say, Bill, we've got to do something. Let's take up a collection."—**The Liguorian.**

Sermon Suggestions

✠ *J. F. Noll, D.D.* *For the month of June*

Unclean Thoughts

JUNE 13

"Blessed are the clean of heart, for they shall see God"—the Sixth Beatitude.

Most young people are troubled considerably by "bad thoughts." Some make light of them while those with more delicate conscience become greatly worried over them. Both are at fault.

Impure thoughts are often provoked by things one reads or hears or sees, and are not sins just because they enter one's mind. They become sins when entertained with pleasure.

(1) What then are we to do about them? We must simply try to dismiss them as soon as we are conscious of their presence. We must desist from reading the things which provoke them; try to conquer our curiosity; strive to think of something else—then temptations become a source of merit.

Unclean thoughts will enter your mind, will throw an unclean picture on the screen of your imagination, but you need not keep it there. An effort to remove it, even if it should return ten times, is a victory, and not a sin before God. But if you wilfully browse among the pages of a magazine which provoke such thoughts, whether by picture or in a story, you are responsible for them.

An unclean thought, for example, may have been in your mind for a second, a half minute, a minute or longer; and your conscience waves the red flag—the danger signal. If we immediately take steps to banish the thought, there is no sin. If we try to banish it with half-hearted effort only, there is venial sin, and we're skating on thin ice. When is it grievous? Only when we leave that thought deliberately in our mind after the warning from our conscience; only when we fully welcome and enjoy that thought. Then it is a grievous sin. We've chosen sin; we've told God to get out.

(2) If an evil thought assails you, don't try to eject it directly. Don't grapple with it. Sidestep it instead. Switch the mind to something else. Fortunately, our mind can attend to only one thing at a time. Have some interesting subject on tap that you can switch your mind to immediately, or some incident of your life, tragic or amusing maybe, or to sports, to some ambition for the future—something that you know will hold your attention. A short prayer will help.

Most scrupulous people are that because in childhood they did not grasp the teaching of the Church concerning the Sixth and Ninth Commandments, and began to regard even involuntary temptation as sinful. They are wont to recall them and analyze them just to ascertain how much they may have consented or not consented to them. This confuses their mentality and makes it very difficult for them to examine their consciences in a manner satisfactory to them.

Hence they put off their confession.

(3) The Catechism teaching on what constitutes a grievous sin is very clear. We must know that the wrong we do is serious, and then give our full consent to it despite the knowledge we have that it is serious. That is what the Catechism means by "a serious matter, full deliberation and full consent of the will."

The scrupulous person could never be quite sure that even one of these three conditions is present, while all three must be present for a grievous sin.

The proper course to follow is to try to keep our thoughts clean, but not to be disturbed when thoughts that are unclean flow through our minds. They are not wilfully provoked and, therefore, are no sin at all, if, when we note that they are lingering in our mind, we try to dismiss them. They may recur, but that does not mean that we want them or that we consent to them.

The surest way to overcome any fault is to pursue the virtue which is its opposite. We conquer the spirit of disobedience by trying to be obedient. We overcome a bad temper by trying to acquire the habit of patience; the habit of lying by striving to be truthful. In the same manner we overcome immoral tendencies by trying to be moral. We conquer unclean speech by guarding our language. Such practice will, in a brief period, create a state of mind, according to which we shall spontaneously think and act. One who has an evil state of mind will act almost unconsciously in an evil manner, while one who acquires a clean state of mind will always think and act in a clean manner.

Even to have a peaceful state of mind we must, by repeating good acts, acquire it. Then we shall always think and speak and act in accordance with the state of mind we have formed.

Conclusion: If the "clean of heart" shall see God, who would hesitate to be habitually "clean of heart?" If the "clean of heart" will have less conscience disturbance; if they will advertise their "cleanness of heart" by never talking uncleanly; by looking with scorn on those who do give utterance to smut, they will silently prove to others that one can be decent-minded.

The Seventh and Tenth Commandments

JUNE 20

Thou shalt not steal—Thou shalt not covet thy neighbor's goods.

Just as the Sixth and Ninth Commandments are closely related, so are the Seventh and Tenth. The former forbids external acts against justice, and the latter, covetous desires for the possessions of others.

(1) You hardly need any instruction on the subject of stealing, by which you appropriate to yourself things that do not belong to you, and which the rightful possessor would not be willing to give you. There is an old axiom of philosophy which reads: "The thing clamors for its owner," and it actually belongs to its owner until he, of his own accord, surrenders it to you. You must often have been shocked to hear of youths stealing another's auto-

mobile, an article which costs the owner a great deal of money, and for which he may still be personally in debt.

The Seventh Commandment is violated in many ways, all of which are equivalent to stealing. For instance, if you were to offer for sale something defective at the price of a perfect article, but did not reveal the defect to the prospective purchaser, you would be cheating him, which is equivalent to stealing. Any storekeeper, who misrepresents his wares, or who gives short weight, is guilty of cheating and therefore of stealing. The one who contracts a debt of any kind fore-knowing he will not pay it, or who refuses to pay a debt contracted, is guilty of stealing. One who cheats his employer by not giving him full-time service for which he is paid, is guilty of stealing.

Refusal to pay debts, which, when you contracted them, you evidently intended to pay, is equivalent to stealing that amount of money.

When you damage a piece of property belonging to another, you steal from that person an amount of money equal to the cost of repairing the damage. School pupils, who damage desks, who break windows, who mar walls, the restoration of which costs money, steal to the extent of the price of restoration.

(2) You may have other sins forgiven by confessing and being truly sorry for them, but it is not so in regard to sins against the Seventh Commandment. You must, in addition to the confession of such sins, and to your avowal of sorrow, restore the thing you stole or the equivalent of it. If you damage other people's property, you must repair it. This is called restitution.

In making restitution, it is not necessary to acknowledge that you were the thief or the one who did the damage to a person's property. You may enclose money for the amount of damage in a letter and send it to the person without signing your name.

The entire future of the youth who is in any way dishonest, is in peril. If you, for instance, were caught stealing only a nickel from your employer, you would no longer be trusted; and if you were discharged because of dishonesty, you would find it very difficult to get another position, since your previous employer would be afraid to recommend you.

If it is necessary to restore what we steal, then what is the advantage of stealing?

(3) In God's sight to desire to procure another's property by stealth or by any unjust means is equivalent to the deed itself. That is what is meant by "coveting your neighbor's goods." Merely to desire to have them would not be sinful, but to desire to get hold of them by fraud, by misrepresenting the value of bonds or other goods you propose to offer for his money or property, is grievously sinful.

Many people have innocently purchased property which had not one-half the value it was represented to have by the seller. They have turned over their hard-earned savings in return for worthless stocks and bonds, or for land which was almost worthless.

Stealth and robbery, according to J. Edgar Hoover, constitute some of the chief crimes prevalent

among youths. But if the crime is not far greater it is because the opportunity is not afforded to steal or rob. They covet another person's automobile or cash in a way that would prompt them to appropriate it unjustly if they only had the chance.

The lesson of honesty, therefore, should be inculcated into the minds and hearts of children by parents in early childhood, and then be reiterated frequently. Even children steal from one another, and would even do more of it if they were not fearful of being caught. They sin against the seventh and tenth Commandments.

Conclusion: Since we only make ourselves miserable when we are envious of others because they have more worldly goods than we have, let us not dwell on covetous thoughts and not entertain covetous desires. Rather let us cultivate ambition and try, by the sheer force of our honesty, to win the confidence of others.

When we procure employment, let us show as much interest in the affairs of our employer as if they were our own—and we shall likely receive many promotions.

The Eighth Commandment

JUNE 27

"Thou shalt not bear false witness against thy neighbor."

Never do we exhibit such ingratitude for the highly prized gift of speech as when we abuse it by lying, by injuring another's good name, by detraction, by uncharitable criticism.

(1) The Eighth Commandment, as you learned in the little Catechism, forbids the detestable practice of lying, of falsifying, of deceiving others, of doing injury to their good name by slandering them, or by publicizing certain faults known only to you. When we lie our intention is to deceive another, and, therefore, we can lie by action as well as by word—by pretending to be what we are not. The devil, who told the first lie to Eve, is called by God Himself "the father of lies."

Man is a social being, must live with his fellows and, therefore, must be trustworthy. Nothing destroys confidence so much as the feeling that one cannot trust his friend, his neighbor. The Seventh Commandment forbids the stealing of another's property, but it is even worse to steal his good name and reputation, which are worth more than property. The one who loses his reputation by having been slandered may never recover it.

Therefore, just as one cannot be forgiven a sin of dishonesty unless one restores the property, so one who lies about another and injures that other's good name, or one who makes known certain secret faults of another, must make restitution by acknowledging his lie, or, in the case of detraction, by saying something good about the one concerning whom he spoke evil.

(2) Since it is very difficult to repair damage done to another's good name, we should strive to respect it, as we wish others to respect ours. People do not like the "gossiper." Therefore, try never to be one of them. Every story you tell about another, even though it be told confidentially, is

likely to be repeated and, in the repetition, to be added to or changed. Call together ten persons, whisper a story into the ear of one of them, and have him whisper what he had heard into the ear of the second, and so on until the tenth one is told it. Then ask him to repeat loudly what he heard. The story, as told the eleventh time, is not likely to bear any resemblance to the story as whispered into the ear of the first person, and yet there was no interval of time between the eleven repetitions which might account for additions and exaggerations.

Therefore, you should be cautious not only not to lie about another and thus injure his good name, but not become a gossiper and tell your friends things about him which have come to your attention. Even if the gossip be true, it is not charitable to circulate it further.

Just as you lose the confidence of others if caught in one theft, however insignificant the amount stolen, do you lose the confidence of all who catch you in one falsehood.

(3) Today millions of people are being deceived by propaganda, which is often pure fabrication or falsehood, and always part misrepresentation or exaggeration. Wars have resulted from propaganda. The Catholic Church has suffered much from it. Hence be slow to believe all you hear about an organization, a group of people or individuals.

The United States would be held in great admiration throughout the world today, and every suffering nation would place unbounded faith in her if it were not for the lying propaganda which Russia, for many years, has been conducting against this country, for the one purpose of injuring its good name.

The Catholic Church today would be held in the highest regard by everyone on earth if it were not for the lying propaganda waged against her by her enemies throughout the centuries, and particularly in our own time by churchmen of other religious bodies, and also by the civil rulers of Mexico, France, Germany, Russia, Yugoslavia, and others.

Christ warned the world against the disseminators of such falsehoods and against the false Christians and false prophets who, arising in different centuries, would "deceive many."

You have frequently become intensely hurt by those who imputed wrong motives for some of your actions, who actually slandered you, or exaggerated something that you did or said. If you were keenly injured by being the victim of malicious tongues, why are you not yourself more careful about what you say concerning others? Why do you repeat stories which you could not yourself prove, but for whose accuracy you have only the word of another who himself may have been greatly deceived.

Conclusion: There is a relationship between dishonesty and lying. Usually the two faults go hand in hand. The one injures a person in his property, and the other in his reputation. Both are often born of jealously and envy which are so disturbing to the peace of mind of the individual who harbors such

feelings. Resolve, therefore, to be honest in all your dealings, truthful both in your words and in your conduct, because insincere conduct is hypocrisy which is the same as "lying in action."

Summary

JULY 4

Never before were God's laws more disregarded than today. The evident conclusion is that material and scientific progress do not improve civilization, which is promoted only by moral living. History records the complete extinction of those nations which, in the past, boasted of the highest material progress because rulers and subjects alike disregarded the moral law.

(1) If all people disregarded all rules of physical health, what would happen to the community and to the country as a whole? Disregard for the rules of spiritual health and moral conduct is even more disastrous. Comparatively few Americans have any awareness of the laws related to spiritual health. They do not even think of God as a lawgiver, or as one who must demand compliance with His laws.

In his latest report J. Edgar Hoover tells us that last year 1,600,000 major crimes were committed; that both men and women are being imprisoned far faster than the states and cities are able to furnish prison accommodations for them. The stability of the state rests on the stability of the family. You have read many appalling statistics indicating that the family is becoming more unstable and weak from year to year.

You know to what condition Germany has been reduced because Hitler defied God and His laws. You know in what slavery the Russian people are held because rulers for a generation have disowned God.

Pagan thought permeates even our own nation today, and unless it be combated by Christian the nation's spiritual ruin will eventuate for a certainty.

(2) Many people, who are not affiliated with any religious organization, many among the wicked pray occasionally, especially when, by instinct, they realize that no human power can help them. But asking God for help is only one mark of religion. The observance of His laws is every man's chief obligation. People act as though they believed that God's chief function is to prevent any harm from coming to them from their own sinfulness. It seldom occurs to them that the moral law is "law"; that the law of purity, for instance, is as much a law as the law of gravity; that the law of love is as much a law as the law of nutrition. If they had the proper religious sense they would know that the violation of a law of God must have its sanction in the form of punishment as much as any human law.

Claiming liberty of thought their standards are subjective. In other words, they convince themselves that they are serving God if they do what they think right when, as a matter of fact, conduct is right only when it is in keeping with the standards promulgated by Almighty God Himself, Whose holiness prevents Him from being in-

different to either right or wrong.

Few, outside of those who have been formally instructed, have even a correct concept of God. They think of Him as a power far outside the universe, while "in Him we live and move and have our being," and when we violate His law we attack Him not as One afar off, but in His very presence.

(3) The Commandments have a very obvious place in the life of man, once he is convinced what he is on earth for, what his destiny is and how to reach it. Those who do not know that much do not ever know what life is all about. But the one who is convinced that life on earth is only a place of sojourn antecedent to an eternal career, who realizes that not only the Commandments, which are intended to regulate conduct, but revealed knowledge, and supernatural helps designed to assist him to direct his will right and to strengthen it, accepts them as a matter of course.

A noted philosopher said a century ago "most men lead lives of quiet desperation, desperation because only in a vague way do they know that there is anything to hope for." People who have no hope must by a universal law of nature, fall low, because they are not advancing, and there can be no standing still. When the number of such people is large in any country, as it is in our own, moral standards mean nothing, and society, which means the nation, becomes spiritually devitalized.

People who recognize no objective moral standards quite naturally follow their inclinations. Only the desire to retain some sense of respectability will keep them from answering affirmatively the question which suggests itself several times a day "Why should I do it?"

Conclusion: God should be regarded chiefly as the Sovereign Lord, Who must be served, as the Supreme God Who must be loved, and not only as a Heavenly Father, Whose business it is to come to the aid of His children when they are in need of material things, or who are sick of body. Christ tells us that the Heavenly Father knows that we need all these things, but for man's good, conditions their bestowal on "seeking first the Kingdom of God and His justice."

Trade Unions

A study of Catholic affiliation with trade unions, made by Fr. R. A. McGowan, Director of the N.C.W.C. Social Action Department, shows that while only one out of every six Americans is a Catholic, there are four out of every six Catholics in gainful occupations, of whom three out of every six were members of trade unions. If these figures are correct, then 6,750,000 of 13,500,000 American trade unionists are Catholics. If only one quarter of them were affiliated and trained by the Association of Catholic Trade Unionists, they could lead the world in advancing the Christian social order magnificently outlined in the great Encyclicals of Pope Leo XIII, and his pontifical successors.—David Goldstein in **The Boston Pilot.**

Book Reviews

The Greatest Catherine by Michael de la Bedoyere, Milwaukee, Bruce Publishing Co., 1947, $3.00.

VARIOUS excellent lives of the fascinating, even mysterious, Catherine offer each its own difficulties; de la Bedoyere's Life cannot hope to avoid its own particular pit-falls (the author seems frankly aware of this) but it is from the nature of the case hazardous to attempt to point them out. We are sure of two extremes: one, that the Church **Deo volente** has seen fit to recognize her heroic virtue; the other, that she tends to defy calm dispassionate analysis; some claim that her annals have been entangled in legend and love. It is then not surprising that this smoothly written, highly novel, approach has aroused controversy: says one reviewer "Readers who do not already know something of St. Catherine and her background in history had better skip this book"; another, "de la Bedoyere is the ideal person to give us a clear insight into Catherine's character and personality"; still another, "enthusiastically recommended to college and adult readers." Threading our wary way through Scylla and Charybdis, not pretending to expert knowledge of the subject, may we at least in view of our audience urge you to read it. You will at least find it stimulating, and you can pass your own judgement. It is noteworthy that Fr. J. B. Walker in **The Torch** has undertaken a detailed study of this book, beginning in the March issue. Fr. Walker is master of Novices at River Forest, Ill., a detail which lends both interest and weight to his strongly adverse attitude.—G. J. G.

Brains and Belief, by F. J. Mueller, Bruce, Milwaukee, 1948, pp. ix + 146, $2.75.

WHEN Doctor Johnson was told that Foote was an atheist, he said, "If he be an atheist, he is an atheist as a dog is an atheist; he has never thought about the matter." It may be truly said of millions today that if they are non-Catholic or anti-Catholic, this is because they have never thought about the matter. Father Mueller, in **Brains and Belief,** strives to make men think. Now, thinking is not easy labor, and men are not readily won to it. It is immensely irksome to bend the mind upon facts, to hold it inexorably to their study, and to work to the inevitable conclusion which they manifest. Far easier than this is to loll through life in mental indolence, ignoring facts, or to adopt a bundle of mean and groundless prejudices as a sufficing equipment of enlightened principle. Father Mueller's new book will certainly stimulate and guide the thinking process of all who read it. Nor should the reading be itself a burden, for the work is eminently readable. The twelve essays which make **Brains and Belief** are brief; they are clear and intelligible; they are sparklingly direct. To quote a line from Chesterton, the reader of this book "will discover with a thrill of horror that he is obliged to think." It is more likely, however, that the thrill will turn from horror to pleasure as the reading proceeds.

Here we have twelve essays, serious studies, bound into compactness and unity by the theme

that runs throughout, which is, the compelling reasonableness of the Catholic religion. Yet each of the essays can stand alone. They are not chapters of a long and wearing study. Each may be read in a matter of minutes. And each may be pondered for as many profitable hours as the reader chooses to employ upon it.

The essays, like the book itself, have arresting titles to challenge attention and interest. With the main purpose of the book in mind, we catch promise from such headings as: "Theology and Her Handmaid"; "Mysteries and Intelligence"; "Intellectual Crookedness"; "May Catholics Think"; "Emotion in Reasonable Religion."

Priest-readers of this book will find many a valuable recall of important points of theology and philosophy. Laymen will discover here a splendidly intelligible expression of essential truth and a very arsenal of effective weapons against the cheap but artful arguments which are brought against their religion, particularly by persons who fancy themselves as intellectuals.

In this book, as in his former writings, Father Mueller brings to the service of Christ and His Church a keen and well instructed mind and a direct and incisive style.—Rt. Rev. Paul J. Glenn, S.T.D., Ph.D.

St. Francis of Assisi, The Legends and Lands, edited, selected, and annotated by Otto Karrer, translated by N. Wydenbruck, Sheed & Ward, New York, 1948, xvi + 302 pp., $3.00.

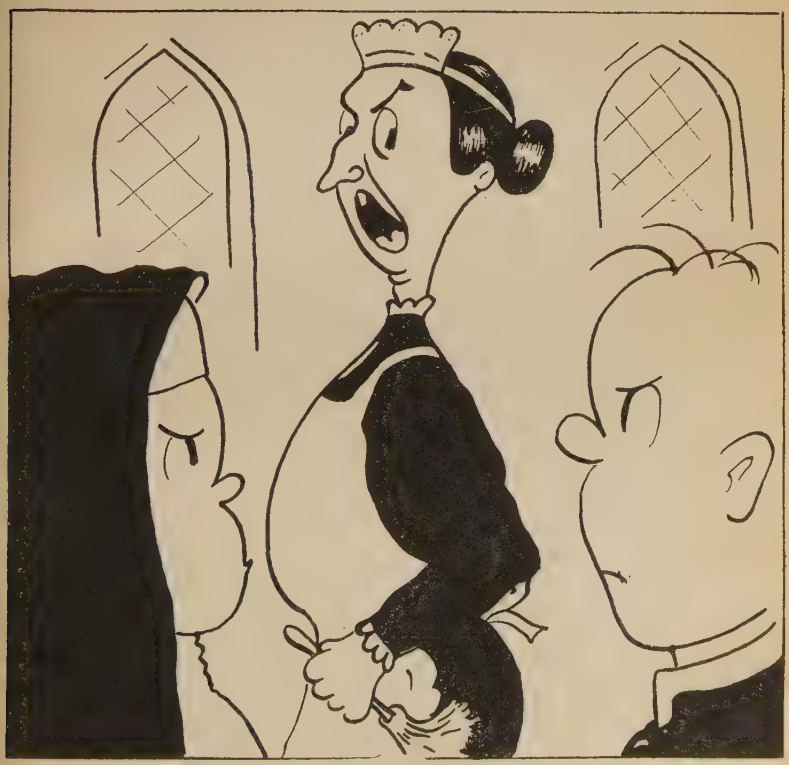
IN this book "the most beautiful of the old legends concerning St. Francis of Assisi are brought together" for the first time. It offers a critical edition, in English garb, of the earliest sources, which present a more or less complete picture of the Saint, even though the several authors treat their subject each in his own individual way. The following works are included: The Legend of the Three Companions, (authored, Karrer believes, by Giovanni di Ceprano, and styled by one writer as "the best and most complete" chronicle of the early life of St. Francis); The Writings of Brother Leo, (of which K. says, "no portrait of the Little Poor Man equals these glimpses" of him by "the Saint's familiar friend," Br. Leo); The Life of St. Francis by St. Bonaventure, ("the diplomatic legend" written by a loving disciple "who wished to preserve historical accuracy"); and The Little Flowers, (the "choicest jewel among the Franciscan legends"). The Canticle of the Sun with other writings of St. Francis, and his Testament complete the volume.

This work will satisfy both the devout reader and the critical scholar, for the portrait of the Saint which it offers is drawn not from legends in the ordinary acceptance of the term, but from the simple accounts of loving disciples who, even though they wrote with a spiritual purpose, yet offered a record of facts that really happened and can, for the most part, be "dated and placed."

The author is a careful editor and a learned annotator. While taking liberal advantage of the studies of those who preceded him, he supplies, in his scholarly annotations and critical introductions, additional details that clarify and sometimes shed new light on certain phases of the life of St. Francis. Otto Karrer thus takes his

rightful place beside Joergensen and Cuthbert—to mention but two of the most widely read biographers of the Saint. Moreover, he shows deep insight into the history of the beginnings of the Franciscan Order, and of the tragic conflict that existed already during the lifetime of its founder, which threatened its very existence, and caused the Saint so much concern and even sadness. Again, Karrer's evaluation of the part played by St. Bonaventure "the harmonizer and psychologist" during difficult days is superb.

JULIE - - - Or House Keepers Are Hard To Get



"Bells Of Saint Mary's!"

Continued from 406

that correspondence regarding reservations and the Conference in general be addressed to him at 709 Fletcher Trust Building, Indianapolis, Indiana. He also solicits the names of new organizations formed or forming since The Guild's Cincinnati Conference, or of individuals newly interested in the apostolate.

'Parish Library News'

THAT'S the name of a circular put out by Bruce of Milwaukee. It's a little 8-page affair designed to promote interest in the circulation of books (preferably Bruce issues, of course) throughout our American parishes. If you already have a library, you'll find it a big help; and if you don't have a library, you may be "sold" the idea of starting one. "Parish Library News" is made up of success stories from parish librarians, book reviews, anecdotes about authors, and hints on how to keep a library interesting to its patrons.

The circular is free. It can be had from its editor, Elizabeth H. Ewens, at 540 N. Milwaukee St., Milwaukee-1—which is, we suspect, the address of The Bruce Publishing Company.

"Talks for Children"

AS deacons in the seminary, we were privileged to take our turn at preaching for the children's Mass in a suburban church. Of course we slanted our talks at the children before us, confident that by addressing them, we would be understood by everyone, whereas if we talked to the grown-ups, it would very likely be over the heads of the children.

It worked out, too. We understood later that many an adult had been drawn to the children's Mass in that church for the sake of hearing some little story used to illustrate a point of faith.

This is by way of introduction to Fr. Arthur Tonne's latest book of sermons, "Talks for Children." Like his other books, it is in fabrikoid with a plastic ring binding. There are 63 sermons directed toward children of grade school level, each of them starting off with a little story.

"Talks for Children" may be had at $2.00 from the Didde Printing Company of Emporia, Kansas.

For Convert Classes

THOSE who conduct convert classes will perhaps be interested in a chart published by that zealous twosome, Frs. Rumble & Carty—"The Government of the Catholic Church."

In its revised form it will be about 15x24 inches, printed in two colors "to make it more concentrated and less fearful to possible students," as Fr. Carty says.

It shows in graphic form the setup of the Roman Curia, outlining the functions of the various offices, tribunals, and congregations. Then it shows the metropolitan organization of the Church, taking it down through episcopal curias to the usual parish unit. An instructor could well spend a whole period explaining the chart to his class.

It's not one of those big cardboard things, either. It's of heavy paper, folded to fit into one of those long envelopes such as insurance policies are kept in.

We're not certain of the price—something under a dollar, surely; order from Radio Replies Press, St. Paul, Minnesota.

Speaking of convert classes, incidentally, we've found it useful to keep a stack of **Our Sunday Visitor** and **The Denver Register** on hand. Every catechumen gets a copy of each with each instruction. It helps round out the catechism for him and gives a Catholic orientation to his everyday life. And it serves the very important function of training him to read the Catholic press.

Month of the Holy Eucharist

WE'RE watching with great interest and sympathy the Blessed Sacrament Fathers in their promotion of an official declaration of April as the Month of the Holy Eucharist.

"We have an official Month of St. Joseph," they say, "a Month of Mary, a Month of the Sacred Heart—why not, then, an official Month of the Holy Eucharist?" The logical answer to that question led to the formation, in 1937, of a concerted effort to have April officially established as the Month of the Holy Eucharist. This movement—carried on with the knowledge of ecclesiastical authority—has already grown from 30 members to between 15,000 and 20,000.

"To make further progress," they say, "we need more observers of the Month of the Holy Eucharist, faithful souls who will consecrate April to Christ in the Eucharist even as they consecrate the Month of May to the Blessed Virgin."

They want the names and addresses of such persons, and they ask interested people to type up simple petitions and circulate them among their friends. These should be sent to

M.H.E. Committee
Blessed Sacrament Fathers
17608 Euclid Avenue
Cleveland 12, Ohio

The Fathers will gladly provide information and promotion materials to any who may care to write for them.

Harlem Convert-Maker

WE quote the following **in extenso** from a recent issue of the Brooklyn **Tablet:**

"The last time we met Rt. Rev. Msgr. William McCann, pastor of St. Charles Borromeo's Church, in Harlem, he identified himself as more or less of a 'specialist.' We asked him in what way. He replied that he was a specialist as a pastor since he knew everything about his parish and was invariably to be found there. On another occasion we asked him if he was going that evening to a public meeting which was concerned with racial problems in Harlem. He said he was instructing a class of over 100 adults preparing to become Catholics and that was taking his evening's time.

"On Friday, April 16, Bishop McCarthy, of Rapid City, South Dakota, presided and 40 priests

baptized 40 men and 100 women—all converts—in Msgr. McCann's Church. In 15 years that he has been pastor, over 5,000 converts have been baptized and this figure does not include the more than 2,000 converts baptized in St. Aloysius Church, formerly a mission of St. Charles but now a separate parish. The pastor, in speaking of the great number of converts stated: 'As far as human effort is concerned, the secret of success of this parish in making converts has been the tenacious clinging to the ideal of 'apostolate' —the making of converts—as the first and final aim of all its activities.'

"This number of converts may or may not represent a record. It certainly is an apostolic effort and was accomplished quietly among a people whose regard for this priest is high and by priests whose regard for the people committed to their care is also high. The record is the best encomium."

Communion Calls

FOR the past few years, it has seemed to us that almost every time we set foot outside of the house, someone asks us if we won't please bring Communion monthly to her Aunt Tillie, or her grandma, or her husband who has just been retired from the railroad.

We had thought our situation unique, but now it seems that this must be a national phenomenon. (Of course we do have a Catholic physician in town over-willing to dispense our old folks from hearing Mass on Sunday. Once they turn 65, he tells them it's too hard for them to get to church Sundays and, anyway, "Father will be only too glad to fetch you Communion on the First Friday!")

Beyond that, **Forbes Magazine** recently reported the Census Bureau as forecasting:

1. Present population (145 million) will rise to 166 million in 1975, continue to increase at a slower pace thereafter, turn downward before 2000.

2. Biggest percentage increase will be in elderly people, 65 or older. This class now numbers almost 11 millions; 1975 total is expected to be 17-20 million, up well over 50 per cent.

In the olden days, a pastor saw to it that his aged and infirm parishioners made their Easter Duty. Period. The Decree on frequent Communion seems to have coincided with the invention of the automobile, and the two of them, the following out of the Decree and the use of the auto, seem to have proceeded just about pari passu.

The net result of it all is that by the time we're all pastors, our curates are going to have twice as many Communion calls as we have now.

Novena Rosary Makers

"I THOUGHT you might be interested in the enclosed letter," writes a Cleveland priest. "Such projects do little to promote the cause of religion. In fact, they can do definite harm when they use a misleading name (Novena Rosary Makers). Many Catholics associate this commercial venture with the Rosary Novena and some lukewarm ones would be likely to misconstrue the promotion of the Rosary devotion

as a means of selling rosaries. If the faithful would not bother to return such materials sent to them through the mail (an action having solid support in moral theology), the manufacturers would be quick to discontinue these annoying practices."

This particular rosary is "the most remarkable rosary ever made"—or so says the promotion sheet.

"If you will hold the cross very close to the eye and look into each of the seven jewel-like crystals, you will clearly see the stirring scenes of the sorrows of our Blessed Mother!"

The recipient is asked to sell such rosaries at $3.95, remitting $3.00 and keeping the rest. "For every order of six of these rosaries, you will receive one free."

Evidently these packages turn up in our people's mail and then, conscientious as they are, they feel bound either to go to the trouble of packaging the thing and returning it, or writing out a check. We agree with our Cleveland friend. It is a nuisance that should be stopped.

April 18, 1947

THAT'S the day on which they hanged Dr. Joseph Tiso, wartime president of the independent Slovak Republic.

It's our impression that as the years pass and the passions and hatreds of the late war subside, this priest will be increasingly venerated as one of history's great men.

There are three salient facts to be borne in mind in appraising the details of his career:

1. He loved God and his Church. His priestly integrity has never once been called into question, not even by those who most hate his memory.

2. He loved his country.

3. He detested communism. A recent NCWC-news item cites a report published in Buenos Aires, that "a Red Army colonel, named Tegero, approached on Good Friday, 1945, the then Slovak Minister of Foreign Affairs, Ferdinand Durcansky, and told him that everything would be 'all right' with the Slovak State and Father Tiso, provided he agreed to remain in Slovakia and declare it a republic under the Soviet Russian protectorate. Father Tiso immediately turned down the offer, refusing to do 'business' with Stalin."

It was this love of country that led him to make a marriage-of-necessity with Nazi Germany—and it saw his little country of 3,000,000 safely through the war. There was no occupation of Slovak territory, no concentration camps, and not one death penalty during his entire term of office. His country prospered and the people were content. This was what Mr. Churchill would have justified as "political realism"—all right when Mr. Churchill practices it, incidentally (as in his shift from Mihailovitch to Tito), but "dastardly" when anyone else tries it.

The trial and execution of Dr. Tiso under Benes rates already as one of the most cynical instances of judicial murder on record. The priest was judged and condemned before he entered the court room. The passing of time can only serve to further vindicate his name and do honor to his memory.

Correspondence

For Our Brother Priests

Editor:

PRIESTS in the States have been very good to me in helping me in my mission of charity in Germany.

I should like to continue to aid poor, needy priests, especially the 2,300 expellee priests, who need food, clothing, and shoes.

With Mass stipends, chiefly, I have been able to purchase for them almost 10,000 CARE parcels and to buy for them 600 suits. I am now negotiating for the purchase of shoes.

Food rations are scant, and their work among a scattered flock, without good means of transportation, is very arduous. Much of their pastoral work has to be done on foot, and shoes are wearing out without much possibility of replacing them.

May I kindly ask you to bring my appeal in their behalf to the attention of their fellow-priests in the States?

If they have surplus Mass intentions for disposal, I should be very grateful if they would send them to the Most Rev. Leo F. Dworschak, D.D., Auxiliary Bishop of Fargo, Box 1750, Fargo, North Dakota.

They will receive prompt acknowledgement, and have the assurance that the acquittal of the Mass intentions will be conscientiously discharged.

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World Peace

His Excellency, Archbishop Francis J. L. Beckman, S.T.D., Spiritual Director
Reverend Joseph Cacella, Catholic editor and outstanding authority on the wonders of Fatima, will conduct the National Pilgrimage to Fatima, Portugal, for World Peace, in October. The Pilgrimage will be made in conjunction with the Confraternity of Pilgrims. After four days in Fatima, where Pilgrims will assist in devotions on the 31st Anniversary of the Last Apparition of Our Lady, the Pilgrimage will visit principal Catholic shrines of Portugal and Spain. 16 day Pilgrimage: All-inclusive—$982.00.

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Correspondence

With deep appreciation of the help that you will give me, I am

Yours very sincerely,
✠ A. J. Muench
Bishop of Fargo
Apostolic Visitator in Germany

Use of the Vernacular: An Explanation

Editor:

IN the March issue of **The Priest**, p. 189, there was a brief item, from C.I.P., regarding a recent concession made to Cardinal Suhard, Archbishop of Paris, concerning the use of the vernacular in the administration of Baptism, Extreme Unction and Matrimony, and at funerals. Apparently the note is intended to be a condensation of an original document received by the Cardinal from the Sacred Congregation of Rites . . . published in the official organ of his diocese, **Semaine Religieuse**, a translation of which appeared a few weeks ago in **The London Tablet** (Feb. 14, p. 104).

The "condensation," as given by C.I.P., seems a trifle misleading in the light of the document in **The Tablet**. To say that "permission has been granted by the Pope to use French rather than Latin in the administration of the Baptism, etc." seems to me inaccurate. For example, one would think the use of French was to supplant entirely the use of Latin in the administration of Baptism. Similarly with regard to the other two Sacraments. According to the decision of the S.R.C., the form of the three Sacraments and the major portion of the rites accompanying their administration, are to be re-

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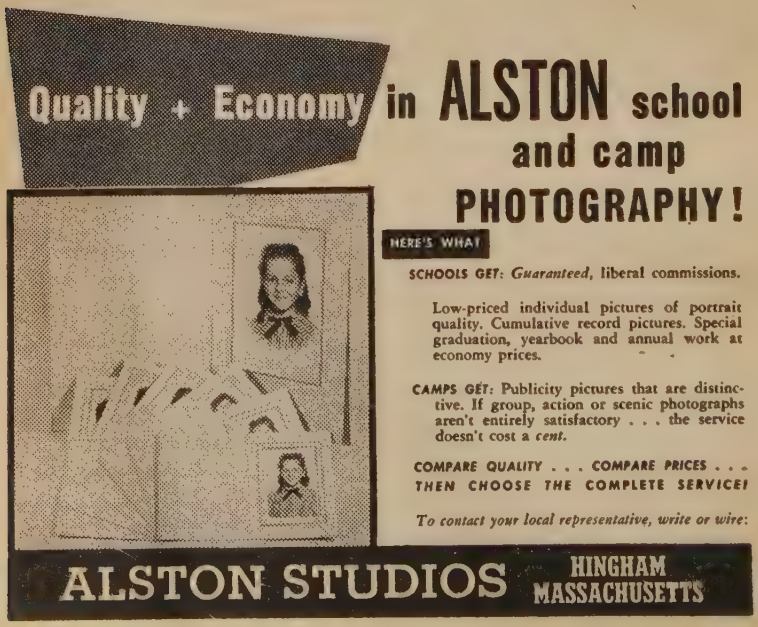
cited in Latin, while **some** prayers may be recited in the vernacular.

Regarding "Funerals" the S.R.C. decreed, "For the obsequies of the faithful departed, only Latin may be used for the prayers and absolutions. But there is nothing to prevent the addition in the vulgar tongue, according to the circumstances of time and place, of prayers which the Ordinary may determine and the priest himself recite." That the Requiem Mass itself be said in Latin is taken for granted . . . though there was certainly ample room for one to think it might be said in French, from the description given by C.I.P.

Finally, to say merely that "this ritual (as described in the note) received the approval of the Holy Father," needs some qualification. According to **Semaine Religieuse**, "The Congregation (S.R.C.) after a careful examination of the ritual presented to it, and taking account of the present special circumstances, has agreed to the following . . ." There follows an enumeration of the restrictions made by the S.R.C., some of which I mentioned above. Thus was the new ritual "approved."

I have taken the liberty of writing to you because I am interested in the possibility of the use of the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vernacular in the Liturgy in America. However, I believe the "movement" must be gradual, and I fear that any overstatement, especially with regard to concessions made by the S.R.C., may jeopardize the possibility of future concessions.

Very respectfully,
William A. Nayden, C.Ss.R.
Mt. St. Alphonsus
Esopus, New York

"Profiteering"

Editor:

I AM heartily in sympathy with the Catholic publishers and dealers in Church goods. They are a great benefit to the clergy and are doing their best to accommodate them.

However, one point was forgotten by the writer, which was perhaps too delicate for him to mention, and this is the question of paying their obligation when due. I am in close touch with some of the houses and I find that those who brag so much of the donations they receive from parishioners do not pay their bills. If honesty is to be preached, it should first be observed by the preacher.

If we are to enforce justice by others, why not start at home and be a little charitable to the Church-goods man?

Sincerely yours,
Msgr. B. Hilgenberg
St. Mary's Church
Carlyle, Illinois

Penal Chaplains Meet

Editor:

ON April 12 and 13, the Catholic Chaplains from the penal and correctional institutions of Illinois, Indiana, Michigan, Wisconsin, and

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Correspondence

Iowa met for a two day conference at the Statesville Penitentiary, Joliet. The purpose of this meeting was to consider matters of mutual interest.

Present at the meeting were:

Rev. Herman V. Bongers, Fort Madison, Iowa

Rev. Emil J. Beyer, Marquette, Michigan

Rev. Gervase J. Brinkman, Joliet, Illinois

Rev. Leon Cahill, Jackson, Michigan

Rev. Robert P. Donavan, St. Charles, Illinois

Rev. Richard Grunenberg, Michigan City, Indiana

Rev. Robert T. Hutsch, Menard, Illinois

Rev. Edmund Langton, Oconomowoc, Wisconsin

Rev. Paul J. La Valette, Toledo, Iowa

Rev. L. V. McDonough, Eldora, Iowa

Rev. Carl Meyer, Champaign, Illinois

Rev. Basil R. Reuss, West De Pere, Wisconsin

Rev. Robert Swift, Anamosa, Iowa

Rev. John M. Whelan, Pontiac, Illinois

Rev. Leonard Wren, Waupun, Wisconsin

Most Rev. Joseph H. Schlarman

The meeting was blessed by fourteen bishops who have their Diocese in these five States and was given the hearty approval of His Eminence Samuel Cardinal Stritch and the Governors of the various States.

Bishop Joseph H. Schlarman of Peoria addressed the meeting on Tuesday afternoon. In the informal talk which he gave, he

traced the history of correctional institutions and showed the progress which had been made in taking care of the religious interests of the inmates and urged the Chaplains to strive for an even greater realization in the minds of all of the importance of their work.

Sincerely yours in Christ,
Gervase Brinkman, O.F.M.
404 N. Hickory Street
Joliet, Illinois

Those interested in the program of this session can procure a copy by writing to Fr. Brinkman.—Editor.

That Hymnal

Editor:

AS I'm a very small potato, I guess I'm sticking my neck out in venturing to write these few lines. I know so little about things out there after 21 years in cold storage up here. But I read with a lot of interest your letter on Catholic hymn books, and the comments made on it since in **The Priest.**

What finally goaded me into writing this was the little paragraph in **The Priest** for April, p. 309. What's the matter with the men? What about women that are not "musical illiterates?" Does the adage that "Silence gives consent" perhaps apply here too? And so, perhaps, most musicians and the men that know anything about hymn books agree with you!—but like myself, did not take the trouble to tell you so. I would very gladly put my signature to what you wrote on the subject. And I was fondly hoping that, now that you started the ball rolling,

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we might soon get a hymnal that would compare with what Protestants have. One book that has practically every worth-while Catholic hymn in it. We have three more or less standard hymn books here, and just lots of loose sheets that we wrote out to suit some organist or other. No two seem to agree on what hymn-book one should buy to get away from all these loose sheets, and still have what is the best in the way of hymns for various occasions. I just bought a stack of Catholic Youth Hymnals, and another of St. Basil's Hymn-book. Yet neither has all the songs that the folks here know and like. What a blessing it would be to have a standard hymn-book that would get us away from a lot of expense and a disorderly looking church with sheets thrown all around for the babies to play with! So don't get discouraged at those crabbing women. There are plenty, I believe, who think with you, though silently. The minority group is always, by nature, the more vociferous one.

Incidentally more than once when I ask some fallen-away Catholic why she turned Protestant the answer was: "Their singing is much better than yours."

The other idea I wanted to mention was that of the Eucharistic Thanksgiving. With "Neo-Sacerdos" in the April number of **The Priest** I repeat: "I think Father McAuliffe is to be commended." Here we all make our Thanksgiving together. And that has been my practice for 20 years now. And, that both Sundays and week-days. Very rarely anyone goes out till all the prayers are finished, not even those who did not go to Communion. Whether Sundays or week-days, most of my people present at Mass, also go to Holy Communion. Those few that do not, say the prayers along with the others anyway. I guess they have learned that good Christians are those who insist on works of superogation, instead of drawing the line just at mortal sin. Our principle of material efficiency applied to the spiritual life is dynamite for the soul.

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Vocations in the Bronx

Editor:

IN 1925, the Little Flower Mission Circle was organized with just twelve members, to further

religious vocations among girls. It was a unique work in the Church and some wise prophets maintained that it was headed for failure. But we trusted in God and placed St. Therese of Lisieux, the Patroness of the Missions, at its head.

Membership was of two types: active and associate. To the former belonged girls who might be contemplating entering a religious order, to the latter, any person who by prayer and good works would further this sublime cause.

As a tree is known by its rich fruits, so has God's blessing, hard work and zeal of the Officers and members, brought forth these results:

In 23 years they have had 2,277 active members; 19,111 have become associates; 752 have entered over 100 different communities; and 462 are professed. They have a small press of their own, which publishes 50 different vocational leaflets. They issue a Quarterly, **Come Follow Me**, 50c a year, which was started in 1930 and enters many states. They have a two-story house of their own with a large library, a chapel, and 120 nun-dolls, all dressed by the various Communities.

All members offer a daily decade of the beads for more vocations, and one Communion each month. A Holy Mass is offered each Sunday for all. The monthly meetings are held at a different Community of Sisters each second Sunday and the usual attendance runs around 100. Various weekly activities are held at their homes, e. g. a discussion group, a monthly Sunday of recollection, etc.

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Liquor at Parish Functions

Editor of **Our Sunday Visitor**:

I HAVE been wanting for some time to write you on a particular subject and in reading **Our Sunday Visitor** today, as I do every Sunday, I ran across the article on page three on Total Abstinence which has set me off. It made me think of the days of my youth when as it said, we "were taught the evils of liquor and were influenced to take the pledge." Of course we know that the pledge was not kept by all who took it but at least the emphasis placed upon it had a very salutary effect.

It seems to me that parish priests no longer place stress on the virtue of temperance. For years I have not heard the word mentioned. In fact, by the lack of any advice on the subject and other developments, it seems that drinking is almost a "must" in social behavior. If we are advised not to follow the ways of the world in so many things, why is the drinking habit with all its evil consequences almost ignored?

Two years ago my parish church

was holding a Home Show that was widely advertised and drew many non-Catholics because of the displays and prizes. At the time, I had a young niece living with me and attending a Catholic girls' high school. One evening we went to the church function and wandered down into the basement where it was announced refreshments were being served. What we found was a regular bar extending along one side of the room manned by typical bartenders, white aprons and all, who were "sailing" out the beer in mugs, and perhaps other drinks, as I presume is done with a true tavern flourish.

This year a Home Show was put on again and the week preceding it, booklets, containing the nightly programs, were distributed to the parishioners during Mass. In this booklet were fourteen ads of taverns and beer depots. As I waited at the door to enter for the eight o'clock Mass, glaring at me from the back cover of each booklet, held by people as they came out the door from the seven o'clock Mass, was a full page ad—"Flannigan's Pub." I was disconcerted and not in a very good disposition to receive Holy Communion. I kept wondering what kind of an impression it would make on a non-Catholic who might be "interested."

This seems to be the general trend at church functions in this community, at least. I have attended card parties and gatherings in other parishes in the city and have been embarrassed when fifths of whiskey were given as prizes — sometimes to young people. Last winter when I went to the parish school, for some reason I saw any number of beer cases piled under a stairway in the view of little children.

It's Causing "Admiratio"

A good many of my friends and I have been disturbed by this tendency to include beverages of this kind at church affairs. Since I am a teacher and deal constantly with young people from fourteen to eighteen years of age, I know what a problem parents have in keeping ideals before them. Some day in a conference after a youthful drinking party I expect to hear some youngster blurt out—"Well, why isn't it all right when they serve it at church entertainments?"

Surely the revenue derived from the aforementioned ads could not compensate for the starting of just one youth on the wrong track.

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Correspondence

In fact some others, who feel as I do, did not contribute to the Home Show this year because of the prominence given these ads. The K.C.'s seem to do all right without the liquor interests. To me, to have a force whose tendency is to pull down fostered by a force whose purpose is to lift up is to say the least incongruous.

I have had the sad experience of having a brother who, even though he took the pledge, fell by the wayside because of drinking and made a wreck of the best years of his life—to say nothing of the anguish and misery he caused others. Now, however, through novenas to St. Francis Xavier, he has become affiliated with AA and is leading an exemplary life.

If people wish to imbibe, I have no objection but I think the use of liquor upon church premises should not be tolerated by church groups and that certainly, since more evil than good results from its use, the dangers therein should be stressed by our social and spiritual leaders. We would not expect children to observe the law of Friday abstinence if we put meat on the table on that day.

I hope you will pardon this long dissertation on this topic about which my friends and I have so often expressed indignation. My purpose is not to be critical but I know many parents who feel quite inadequate to cope with the defense of their children that "everybody does it." Where can parents look for support in establishing correct habits if not in the social life of their congregation?

Yours very sincerely,
Pedagoga

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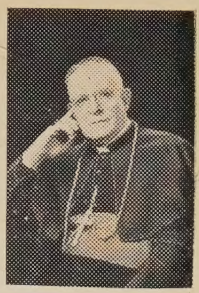
Bishop of Fort Wayne



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